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REPORT
OF THE
REGULAR SETTLEMENT
OF THE
HARDOI DISTRICT.

EFFECTED BY E. O. BRADFORD, *Settlement Officer,*
REPORTED BY A. H. HARRINGTON, *Offg. Settlement Officer.*

and

W. BLENNERHASSETT, *Offg. Deputy Commissioner,*
H. M.'s Bengal Civil Service.



ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1880.

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CHAPTER I.

THE DISTRICT.

[This chapter is by Mr. Charles McMinn, C.S., late Assistant Settlement Officer, and was written by him for the Oudh Gazetteer.]

SECTION I.—NATURAL FEATURES.

General description, levels, elevation—Soil and subterranean formations—Lakes—Forests—Rivers—Fauna—Climate—Rainfall—Temperature—Medical aspects.

1. The district of Hardoi, in many respects one of the most important in Oudh, is bounded along its whole eastern frontier by the Gumti. At the extreme north-west the little river Sendha separates it from the district of Shāhjahānpur down to its junction with the Rānganga. The boundary then crosses the latter river and proceeds direct south, till, at the ferry of Sangrampur, it strikes the Ganges, which forms the rest of its western limit. Artificial lines of demarcation separate it on the north from Kheri, on the south from the Lucknow and Unao districts. The district forms an irregular parallelogram running between the Gumti and the Ganges. Its greatest length from north-west to south-east is 78 miles, its average breadth is 46. It lies between $26^{\circ} 54'$ and $27^{\circ} 47'$ north latitude, and between $79^{\circ} 42'$ and $80^{\circ} 53'$ east longitude; its population is 931,517, being at the rate of 406 to the square mile. The entire area of the district is 2,292 square miles, somewhat less than Perthshire; the area in acres is 1,457,114, of which 844,560 are cultivated. Exclusive of grants—

59	per cent.	is under crop,
2	„	is in groves,
$5\frac{1}{2}$	„	is barren,
$5\frac{1}{2}$	„	is covered with water in the shape of rivers, lakes and ponds,
25	„	is arable waste,
3	„	consists of roads or sites of villages.

The above have been altered from the official figures by a distribution among all the headings of the 2.9 percentage of rent-free lands. It is to be feared, however, that the barren lands are considerably more extensive than is here set

forth. One feature of Hardoi is the series of great úsar or saline plains which run through the middle of the district on each side of the railway from Sandíla to Shahabad : they are almost wholly unculturable. Hardoi is a level district ; there are no mountains ; the highest point is north of Piháni, near the Gumti, and is 490 feet above the level of the sea. The country continues high along the Gumti, with a breadth of from 3 to 8 miles, the soil sandy, water at a distance of from 25 to 40 feet ; this elevated belt then sinks eastward into the central plain, which is from 10 to 20 miles broad. Down its centre runs the river Sai, which rises in Piháni, the elevation of which stream varies from 437 feet at Hardoi to 420 feet when it crosses the railway between Sandíla and Hardoi. Beyond this plain the country again rises, forming the watershed between the Sai and Garra with other tributaries of the Ganges ; proceeding west the elevation reaches 480 feet between Hardoi and Sándi, and sinks to about 470 between Mádhoganj and Mallánwán. The main portion of the district is then the valley of the Sai river : a valley, however, whose slopes are almost imperceptible in places. For instance, Hardoi, the headquarters, two miles from the Sai, is only two feet above it. Beyond the river Garra the valley of the Ganges is met ; the elevation is low, the Ganges itself being only 396 feet above the sea opposite Sándi. The drainage follows the levels above indicated. The rivers Garra and Rámanga were probably much larger formerly than they are now, a portion of the waters of the Ganges having probably in former times passed down their channels. For the general tendency of the Himalayan rivers has been to abandon lateral channels and concentrate their volume in the central and most depressed one. Many think that the main channel of the Ganges was formerly that of the present Garra, but this is, I think, impossible, there having been no recent changes of note in the river-bed.

2. The general aspect of the country, except towards the Ganges, is hardly so pleasing as in the rest of Oudh. There are fewer groves, and more hard grey plains. Towards the Ganges, near Sándi and Bilgrám, the land is more uneven, and often rises into hillocks of sand cultivated at the bases, but the summits of pure white silica rippled all over with every eddy of wind. These elevations are often

obscured with whirling drifts of sand-like clouds on the tops, while the atmosphere below is quite clear. Generally these hills are covered with the lofty múnj grass, whose stalks are twelve feet high, and topped with huge plumes of flossy filaments; in some places this grass forms hedges for the fields in which scanty crops of barley are raised, but on the sand hills above Gopaman and Sāndi the arid soil raises nothing else. The gigantic tufts of reed-like grass are a most graceful feature in the landscape; they cover with their swaying plumes the numerous sandy knolls which some great river or lake has left behind, and if any one, mounted on an elephant, surveys the scene from the highest point, it is one of strange and weird beauty as far as the eye can reach. When they are very thick they resist the wind, which only dimples the serried mass; at other places the reeds bend their silky glories to the earth in great swathes, and toss them about in every gust till they present the appearance of waves in a chopping sea. These sand hills and their grassy brakes are the haunt of herds of deer, besides sandgrouse and pigeons.

3. The soil of Hardoi is lighter than that of perhaps any other district, twenty-seven per cent. being sand, fifty-six per cent. loam, and seventeen per cent. clay. So much for the surface soil. As for the subterranean formations, a section* along the railway cutting for sixty-five miles through this district has been obtained in the process of sinking wells. It reveals most interesting facts. Everywhere grey, white, or yellow sand, wholly unmixed with clay, is met with at a depth of from twelve to thirty-five feet. For the first twenty miles from the border of the Lucknow district, proceeding north, the sand is met at an average distance of twenty feet, the extremes being seventeen feet, and for about two miles on each side the river Baita thirty feet. Above the sand is first a stratum of black clay from two to ten feet thick, above that again sandy clay averaging about six feet, and above that the surface soil, a red clay averaging about eight feet thick. Throughout this tract the wells can generally be dug without masonry linings. From Kachhona to Hardoi, about twenty miles further, forming the basin of the Sai, the sand comes

* Kindly furnished to Mr. A. H. Harrington by the Assistant Engineers of the Oudh and Rohilkhand Railway, Mr. G. V. Martyn, Mr. A. Carr, and the late Mr. P. White.

nearer the surface, averaging about fifteen feet beneath the upper soil, which consists of sandy clay with a thin topping of yellow clay, while for about three miles on each side of the Sai the floods have deposited a surface-dressing of pure sand. Throughout this area wells cannot last without a masonry lining, unless they merely collect the surface percolations. Beyond Hardoi the bottom sand sinks somewhat, and when the series of jhils round Pipri, half-way between Hardoi and Shahabad, is reached, the sand gives place to a blue sandy clay; this break was apparently caused by the channel of some ancient river. The sand again approaches the surface for the last six miles before reaching Shahabad. Throughout half of this section these wells should stand without a masonry lining.

4. There are a number of large jhils or lakes in the district; those of Sándi, Rodamau, and several near Kachihona and Báwan are the most remarkable. That of Sándi is three miles long and one to two broad, the land on either side rising high above the water; one or two large groves add their sombre shades to the light tints of the spring crops, and the emerald gloss of the lotus leaves covers large expanses of the lake. In the inner recess of the valley the waters are still and of a deep blue, but where the surrounding eminences widen out the wind moves the surface into sheets of grey rippling wavelets, and often in the centre of the lake sudden gusts drive the water before it in green billows and bursts of white foam. None of the other lakes are so large or deep. That at Rodamau is a fine sheet of water, specially interesting because from its waters rise the ruined walls of an old mud fort, the scene of one of the most mournful tragedies of the Indian struggle in 1857, and in a little grove near at hand rest the remains of Brigadier-General Adrian Hope and his brave companions in arms. The jhils are largely used for purposes of irrigation, no less than 126,000 acres being watered from them. Nearly all produce the singhára or water-nut in abundance. The Hardoi wild-fowl shootings are famous.

5. There are a number of great jungles still in existence. All along the Sai, past Tandiaon and Piháni, dense jungle is still found, coming down from pargana Kasta, through which it joins the woods which skirt the river Kathua, and

along its banks blends with the great forest of the taráí. Down these promontories of the primeval woods, stretching far into the cultivated lands, came down robber bands, the Báchhils of Atwa Piparia, the Pásis of the Bángar, Mitauli, and Ahrori in Gopamau, the Katahria of Palia, the Chamar Gaurs of Sara. By day they marched secretly through the forests, stopping at noon beneath some vast pípál or banian to cook the midday meal and offer an oblation of meal and flowers to their patron goddess Bhawáni, who is partial to these umbrageous shrines. At night they would come forth from the jungle, move swiftly and silently on some village in which dwelt a village banker, a wealthy grain merchant, some Government civil or military officer retired with his savings to his native village; before daylight they would dive back into the forests, leaving mangled and tortured bodies over the holes whence their treasures had been rifled. Even now in the Bángar the Pásis pride themselves on taking some evidence of their prowess, a penknife, a handkerchief, from the tents of the English officers who visit their jungles for sport, and with whom they are generally on the best of terms.

There are other forests between Sándila and Mádhoganj, between Hardoi and Báwan; but the main jungle tract is that which extends along both banks of the Sai almost continuously for about fifteen miles from its source, while on either side detached patches of jungle are scattered here and there, gradually getting more and more sparse further east and west from that river. These jungles were formerly inhabited; in one patch of about three thousand acres, granted as a reward for loyalty to Munshi Fazl Rasúl, the owner's ploughs have already revealed fifteen ancient wells in perfect order, covered with a light coating of loam from the decay of fallen leaves during many centuries. There is hardly any sál forest, dhák is the most common; and nowhere is the glorious bloom of that tree a more striking feature of the March and April landscape than in Hardoi. Karaunda is common, but the banian tree is more abundant in Hardoi than in any other part of Oudh.

6. The rivers of Hardoi are, commencing from the west, the Ganges, Rámghanga, Garra, Sukbeta, Sai, Baita, and Gumti; their aggregate cold-weather discharge is nearly 4,000 feet per second. Few of them are of any use for purposes of irriga-

tion. The Garra is perhaps most largely applied to that object. The Gumti during the winter and summer is here a gentle stream whose dry-weather discharge is not more than 300 cubic feet; it has high sandy banks on each side, is easily fordable at all places, and at certain spots is not more than two feet deep. It is nowhere bridged in this district. The Sai, which, during the rains, has an enormous torrent of water, is here an insignificant river, with a channel hardly sunk below the general surface till it gets beyond the latitude of Hardoi opposite Sandila. There it has cut a channel some twenty-five feet below the surrounding country. Its dry-weather discharge is only thirty feet at Partabgarh; it is a mere rivulet in Hardoi. The Ganges, the Rānganga and the Garra are navigable by boats of 500 maunds; the banks of all are sandy, the bottoms never rocky, though ridges of kankar occur. The fords are mentioned in the accompanying table.

List of ghâts or fords under Government management in the Hardoi District.

Name of village in which the ghât is situate.	Name of ghât.	Name of river.	Remarks.
Bhatpur, pargana and tahsil Sandila.	Bhatpur ghât.	Gumti ...	This road goes from Bareilly to Lucknow <i>viâ</i> Bhatpur. Carts of grain are taken from Sitapur and Lakhimpur (northerly districts), and sometimes carts go to Cawnpore <i>viâ</i> Sandila, Auras, and Rasûlabad.
Baniganj, pargana Sandila.	Râjghât.	Gumti ...	This ghât lies on the road going from Khairigarh <i>viâ</i> Nirmkhâr and Sandila to Lucknow, and another from Sandila <i>viâ</i> Kachhona and Mâdhoganj goes to Mehndighât, and the third goes straight <i>viâ</i> Ghansganj to Mohudighat. On these roads too, grain, &c., are abundantly exported. Generally grain is sold at Mâdhoganj.
Kathingra and Kalyānmal, tahsil Sandila.	Hattiaighât	Gumti ...	The Hattia Haran mela concourse goes through this ghât. The passage of carts daily amounts to 650 during the fair.

List of gháts or fords under Government management in the Hardoi District.—(concluded.)

Name of village in which the ghát is situate.	Name of ghát.	Name of river.	Remarks.
Mahuakola, tahsil Sandila.	Mahdewa-ghát.	Gumti ...	This ghát is near Nimkhár.
Bhainsari, pargana Gopamau, tahsil Hardoi.	Dudhuaman-ghát.	Gumti ...	This ghát is on the road to Fatehgarh Nánpara, and, as it is on the Sitapur road, travellers are passing daily in great numbers.
Kolhabar, tahsil Shahabad.	Kolhabar-ghát.	Gumti ..	This road goes to Muhamdi vid Piháni.
Pali, tahsil Shahabad.	Rájghát.	Garra ...	This ghát lies on the road from Shahabad to Pali.
Sandila, tahsil Bilgrám.	Rájghát	Garra ...	This road goes to Fatehgarh-Farukhabad. Merchandise, cloths, copper, &c., come from there.
Deosipur, pargana Katlari, tahsil Bilgrám.	Deosighát	Gambhíri,	This ghát lies on the road to Fatehgarh-Nánpara, a minor ghát.

In the rains of 1872, the river Sai presented a considerable volume of water, 168 feet broad, 14·6 feet deep, with a velocity of 3·52 miles per hour, and with a discharge of 6,294 cubic feet per second. In ordinary monsoons the highest discharge is about a quarter less than this. The river is crossed by the railway with a girder bridge with three openings, each of 56 feet. The flood discharges of the only other river, the Sukheta, of which the information has been obtained, are given below:—

River.	Waterway, linear feet.	Height.	Mean velocity.	Flood discharge per second, in cubic feet.
Sukheta ...	120	18·3	5·32	11,856

There is no timber traffic on the rivers, except on the Garra.

There are no river-side towns of any kind; Sandila, Shahabad, Bilgrám, Mallánwán, Piháni, Hardoi, are all far from any river. Sandi is the only place of any importance which is near a river (the Garra), but its population is not engaged in either trading or fishing. In fact no water traffic or fisheries worthy of note are met with in the district. Fine rohu are to be had in the Garra and Rám-ganga. None of the rivers or marshes have been embanked.

7. Hardoi is worse off for wood than any other district; its jungles cannot be called woods, and less than two per cent. of its area has been planted with groves, which is perhaps the reason, its rainfall is so much below the provincial average.

8. There is nothing peculiar in the fauna of Hardoi; its features are similar to those of Partabgarh and Lucknow. No tigers have been seen for twenty years, but leopards are still found in the jungles near Piháni. Black buck are very numerous in Gopamau, and everywhere along the sandy banks of the Gumti herds of fifty are found. On the Ganges, near Mallánwán, they are not so common, but have much longer horns; 24 inches are not infrequent. Nil-gáo are found in herds of forty in the jháu jungle around Dharmpur between the Ganges and Rám-ganga, also near Piháni and Tandiaon in the jungles around the Sai. Spotted deer are found in the bamboo brakes near the villages in Gopamau and near Atwa, the residence of Thákur Bháráth Singh, half-way between Sandila and Hardoi. The four-horned deer has recently disappeared. The writer shot one in 1865. Hares have become unaccountably scarce since 1868; the floods are supposed to be the cause. The mallard, teal, grey duck, and common goose are more abundant in Hardoi than in any other district of Oudh. The range of jháis which dot the lower levels of the Sai valley abounds in all kinds of water-fowl.

9. The following account of the climate and sanitary conditions of Hardoi has been communicated by Dr. McRaddie, the late Civil Surgeon:—

The climate of Hardoi does not differ materially from that of Oudh generally. Hailstorms and tornadoes are perhaps more common and destructive; one in March, 1868, destroyed crops to the value of Rs. 2,00,000. The average

rainfall is said to have been 28 inches from 1862 to 1865, 28 inches in 1866, 55 inches in 1867, 14 in 1868, and this report gives the rainfall for the years 1869, 1870, 1871, 1872 at 27, 47, 40, and 51 inches. The total rainfall will then average for the last ten years about 32 inches, that of the province being about 42. There is no doubt that Hardoi is perhaps the driest district in Oudh, even although the returns for the years before 1866 may not be strictly accurate. The average for the last five years in the adjoining district, Sitapur, is 34 inches. In the revenue report for 1872 the average rainfall for the last five years is given at 39 inches, as follows:—

1867	...	67·3	1870	...	46·4
1868	...	24·2	1871	...	44·8
1869	...	28·1	1872	...	33·2

In 1873 the rainfall was only 21 inches, being considerably the lowest in Oudh, and again in 1874 the recorded rainfall in Bilgrām has been only 31 inches, the lowest in Oudh.

The following statement gives the result of thermometric observations and rainfall of the Hardoi district as recorded in the sadr station. The statement is compiled from the records of the three years 1869, 1870 and 1871. Previous observations are not reliable. The second table gives the thermometrical observations for 1871 somewhat more in detail:—

Month.				Mean daily range.	Approximate mean of month.	Rainfall.
				Degrees.	Degrees.	
January	15½	59	In 1869, 26·4 inches. " 1870, 47·2 " " 1871, 40·2 "
February	...	...	...	16	66½
March	...	...	...	16	75
April	...	...	...	20	75
May	...	...	...	19	82½
June	...	...	...	12½	94½
July	...	...	...	8½	87
August	...	...	...	9	86½
September	...	...	...	11	82½
October	...	...	...	13½	77
November	...	...	...	28	69
December	...	...	...	14	61

Change abstract of meteorological register for 1871.

Month.				STANDARD THERMOMETER IN SHADE.		
				Mean.	Highest and dates.	Lowest and dates.
January	...	...	...	67.2	1st 77.4	15th 56.4
February	...	...	...	75.2	13th and 14th 80.4	16th 66.4
March	...	...	...	85.2	30th 79.4	3rd and 4th 72.4
April	...	...	...	96.0	12th 102.4	23rd 81.4
May	...	...	...	94.1	20th 105.4	22nd 85.4
June	...	...	...	91.3	2nd and 3rd 104.8	30th 82.4
July	...	...	...	85.3	2nd 93.4	22nd 79.4
August	...	...	...	85.9	7th and 14th 92.4	24th and 31st 80.4
September	...	...	...	85.7	22nd 93.4	17th 77.4
October	...	...	...	88.7	4th 92.4	31st 84.4
November	...	...	...	79.4	1st 86.4	19th and 20th 26th and 27th 74.2
December	...	...	...	69.1	5th 87.4	27th and 29th 59.4

Hardoi is more subject to drought, hailstorms, and destructive tornadoes than other districts. In Kachhandau and Bilgrám the lowlands are often flooded. No embankments or drainage schemes have been carried out. A plan has been submitted for draining the station. Locusts have occasionally been destructive over small areas. None of the rivers flood their banks to a serious extent, but the hills in Báwan and Sandla sometimes cover a large extent of ground with their overflow.

Another table is appended showing the rainfalls of previous years, which are given for what they are worth ; they were taken at the Hardoi dispensary :—

Year.			Inches.
1865	...	...	30.0
1866	...	...	28.0
1867	...	...	67.3
1868	...	...	24.2
1869	...	...	28.1
1870	...	...	48.4
1871	...	...	44.8
1872	...	...	33.2
1873	...	...	21.0
1874	...	...	41.6
1875	...	...	28.6
Average for 11 years			35.7

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873, each of which was followed in 1869 and 1874, respectively, by considerable scarcity. It will be noted that the entire rainfall was scanty, the distribution capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes.

There are four rainfalls, each of which must be propitious to secure a good harvest.

1st.—The June rains, the former rains as they may be called. In 1873 they came only to one-third of an inch, quite insufficient to moisten the earth for the plough and to water the early rice.

2nd.—The main monsoon, which commences in July and ends at the commencement of October. This was barely sufficient in either year, but the fall in September, 1868, was only 1.8 inches, and it ceased too soon, *viz.*, on September 20th.

3rd.—The latter or October rains, which are required to water the late rice and moisten the land for the winter ploughings. These were wholly deficient in both years.

4th.—The January-February rains, which were wholly wanting in 1869 and 1874, were only one-third of an inch.

Speaking broadly then, the rains commenced well in 1868, badly in 1873. They ended with slight showers in 1868, and too soon; in 1873 they were scanty for the last month, and ended still earlier—in September. So far 1873 was about equally bad with 1868; there was absolutely no rain in either year from October till January, but in February there was no rain in 1869, and a third of an inch in 1874.

Total rainfall.	1868.	1873.
From June 1st to October 1st ...	11.20	18.3
From October 1st to December 31st	0.0	0.0
In June ...	2.3	0.3
„ September ...	1.8	5.8
„ October ...	0.0	0.0
Date of rain commencing ...	June 17th.	June 16th.
„ of rain ending ...	September 20th.	September 15th.
Rain in January-February of ensuing year.	0.0	0.3

Two severe storms passed over the district in the hot seasons of 1865 and 1868. They did considerable damage to houses, trees, &c. The wind blew from the west, and travelled with considerable velocity. Slight shocks of earthquake have been occasionally felt, but they were not phenomena demanding special mention.

10. Statistics of births have been discontinued from July, 1870. The records of deaths are given in the accompanying tabular statements for the years 1870 and 1871. Deaths are recorded by the agency of village chaukidars. The totals are probably correct, or at least an approximation to truth, but the causes of deaths given are quite unreliable.

CLASS.				CAUSE OF DEATH.						
Christians.	Muhammadans.	Hindus.	Other classes.	Cholera.	Small-pox.	Fever.	Bowel complaints.	Wounds.	Accidents.	All other causes.
1	1,309	9,110	2,131	33	534	9,939	480	31	390	1,135
				Total deaths.						
				12,551						

* By the Civil Surgeon.

and have not in the least tended to reduce the death-rate in any part of the district.

Cholera has never had a wide epidemicity in this district; the waves of epidemics which have passed over have caused small mortality, and the disease has quickly disappeared. It has presented no specific character, and its ravages did not appear confined to any particular classes of the population. It has generally prevailed in the rainy season. The mortality may be estimated at fifty per cent. of those attacked.

Small-pox prevails annually in the district, generally in the cold season, and, it is to be feared, causes a considerable number of deaths amongst the infant population. Few adults die of the disease, as they have all been protected by having had the eruption in early life. It is impossible to calculate the proportion of deaths to the number attacked. The return of deaths from this cause given in the statement includes those from measles and any other disease in which an eruption on the skin happens to be present; hence the figures barely give an approximation to the actual fact. Small-pox is not equally fatal every year. In 1867 it caused a very large mortality. Probably it would not be far from the truth to say that 80 per cent. of the young children died from this cause during the cold season of 1867-68. No other epidemics prevail in the district.

Cattle disease has unfortunately prevailed largely for several years; the two descriptions of disease which call for notice are those fully described in Dr. K. McLeod's communication, and denominated respectively "*paschina*" or "*barrie*" and "*kura*" (Digest of Chief Commissioner's Circulars, page 50, &c.) The former is a constitutional disease, the latter primarily local, but which destroys cattle by its effects; they are induced by neglect, filth, &c. The prominent symptoms in *paschina* are fever, looseness of the bowels, sore-throat, ulceration of the mouth and fauces, no eruption on the skin; in *kura*, ulceration and swelling of the foot. The natives make no attempt at treatment. It is impossible to state the approximate rate of mortality amongst the cattle attacked, probably 50 per cent. in *paschina* and 10 or 15 per cent. in *kura*. I hardly think that the extension of cultivation has anything to do with the prevalence of cattle disease. Pasture lands seem to be abundant.

The following drugs are known to be indigenous to the district :—

Mineral.

Nitre or saltpetre (shorá).

Sal Ammonia (nausadar).

Vegetable.

Opium.

Castor-oil.

Ginger.

Madár, Asclepiadaceæ, *Calotropis Hamiltonii*.

Bael, *Ægle Marmelos*.

Gums, substitutes for gum *Acacia*.

Liquorice, *Glycyrrhiza glabra*.

Squill or Kundra, *Urginea indica*.

Animal.

Tilini fly, *Mylabris Cichorii*.

SECTION II.—AGRICULTURE AND COMMERCE.

Crops—Agricultural statistics—Prices—Droughts—Hailstorms—Food of the people—Fish—Manufactures—Trade—Commerce—Railway traffic—Fairs—Roads and communications—Weights and measures—Interest.

11. THE official returns of crop areas are apparently incorrect; they are as follows in the revenue report for 1872:—

	<i>Staple.</i>			<i>Acres.</i>
Wheat	314,182
Rice	74,630
Other edible grains	838,650
Oilseeds	17,560
Sugar	23,306
Cotton	13,040
Opium	522
Indigo	1,422
Fibres	6,430
Tobacco	15,260
Vegetables	24,762
				<hr/>
				1,329,764

The total area under crop in the year of survey was 844,560 acres, nor is it likely that much land has been brought under the plough in recent years. If so, even

allowing for *dofash* crops, the area in the above table must be exaggerated. Further, the table exhibits Hardoi as the greatest wheat-producing district in Oudh, although, according to the soil returns already quoted, it has a very large proportion of sandy soil which is unfitted for growing wheat. Hardoi produces very little rice, and that only of the common kinds; transplantation is not applied, and fine rice lands are often allowed to lie fallow. This is probably owing to the exceptional dryness of the district. In Bilgrám, Mallánwán, and Sandila cultivation has attained a high pitch, and the rents paid by the Káchhis for the potato and yam land near the towns reach Rs. 50 per acre. The latest official returns of rents are not trustworthy; they mention sugarcane and cotton lands as renting at Rs. 6-8-0 and Rs. 5-2-0 per acre, which is under the truth. The ordinary crops and trees of Kheri, as described under that district in the Gazetteer of Oudh, are found in Hardoi; the large garden grounds of the latter district, 24,762 acres, are sown largely with pepper; the groves consist of excellent mango and jamun trees; *ajwain* is grown near the Ganges, and *kusum*, or safflower, is sown on the borders of the cereal crops. Descriptions of the above and of their uses are subjoined.

“*Capsicum annum* (Mirch).—This is a native of South America. There are several varieties of it, distinguished by the shape of the fruit. Cayenne pepper is the produce of many of the smaller species of capsicum, the fruits being dried and pounded small; and mixed with salt. When gathered and eaten fresh, they are excellent promoters of digestion, and are made into pickles, and otherwise used for seasoning food. There are two distinct principles in the pods, one of which is an ethereal oil, and which constitutes the real stimulating principle. The bruised capsules are employed as powerful rubefacients, being reckoned preferable to sinapiams in sorro-throats. They are also given, with the best results, as a gargle. Mixed with Peruvian bark, they are given internally in typhus and intermittent fevers, and dropsy. Chillies are a principal ingredient in all curries in India. By pouring hot vinegar upon the fruits, all the essential qualities are preserved, which cannot be effected by drying them, owing to their oleaginous properties. This chillie vinegar is an excellent stomachic, imparting a fine flavour to fish and meats. A great quantity

is exported to England, especially from the West Indies, the price of chillies in Loudon being from 15s. to 25s. the cwt."—*Drury's Useful Plants of India*, page 3.

"The Cayenne pepper is prepared in the following manner in the West Indies : the ripe fruits are dried in the sun, and then in an oven, after bread is baked, in an earthen or stone pot, with flour between the strata of pods. When quite dry they are cleaned from the flour and beaten or ground to fine powder. To every ounce of this a pound of wheat-flour is added, and it is made into small cakes with leaven. These are baked again that they may be as dry and hard as biscuit, and then are beaten into powder and sifted. It is then fit for use as pepper, or for being packed in a compressed state, and so as to exclude air, for exportation."—*Drury's Useful Plants of India*, page 112.

"*Carthamus tinctorius* (*Kusum Barre*).—Description : annual ; 1-2 feet ; stem erect, cylindrical, branching near the summit ; leaves oval, sessile, much animated, somewhat spiny ; heads of flowers enclosed in a roundish spiny involucre ; flowers large, deep orange. Flowers in November-December.—(Roxb. Fl. Ind., iii. 409. Peninsula, cultivated).

Economic uses.—The dried flowers, which are very like saffron in appearance, have been employed to adulterate that drug. They contain a colouring principle called carthamitic acid, used by dyers, and constituting the basis of rouge. The flowers are used by the Chinese to give rose, scarlet, purple, and violet colours to their silks. They are thrown into an infusion of alkali and left to macerate. The colours are afterwards drawn out by the addition of lemon juice in various proportions, or of any other vegetable acid.

"The flowers are imported to England from many parts of Europe and from Egypt for dyeing and painting. They are also used for cakes and toys ; but if used too much they have purgative qualities. Poultry fatten on the seeds. An oil of a light-yellow colour is procured from the seeds. It is used for lamps and for culinary purposes. The seeds contain about 28 per cent. of oil. The dried florets yield a beautiful colouring matter which attaches itself without a mordant. It is chiefly used for colouring cotton, and produces various shades of pink,

rose, crimson, scarlet, &c. In Bangalore silk is dyed with it ; but the dye is fugitive, and will not bear washing. An alkaline extract precipitated by an acid will give a fine rose colour to silks or cotton. The flower is gathered and rubbed down into powder, and sold in this state. When used for dyeing it is put into a cloth and washed in cold water for a long time, to remove a yellow colouring matter. It is then boiled, and yields the pink dyeing liquid. The Chinese safflower is considered superior to the Indian one. In Assam, Dacca, and Rájputána it is cultivated for exportation. About 300 tons are annually shipped from Calcutta, valued in England from £6 to £7-10 per cwt. That from Bombay is least esteemed.

“The mode of collecting the flowers and preparing the dye, as practised in Europe where the plant is much cultivated, is as follows :—The moment the florets which form the compound flowers begin to open, they are gathered in succession without waiting for the whole to expand, since when allowed to remain till fully blown, the beauty of the colour is very much faded. As the flowers are collected they are dried in the shade. This work must be carefully preformed, for if gathered in wet weather, or badly dried, the colour will be much deteriorated. These flowers contain two kinds of colouring matter—the one yellow, which is soluble in water ; the other red, which, being of a resinous nature, is insoluble in water but soluble in alkaline carbonates. The first is never converted to any use, as it dyes only dull shades of colour ; the other is a beautiful rose-red, capable of dyeing every shade, from the palest rose to a cherry-red. It is therefore requisite, before these flowers can be made available, to separate the valueless from the valuable colour ; and since the former only is soluble in water, this operation is matter of little difficulty.”

“The flowers are tied in a sack and laid in a trough, through which a slender stream of water is constantly flowing ; while, still further to promote the solution of the yellow colouring matter, a man in the trough treads the sack and subjects every part to the action of the water. When this flows without receiving any yellow tinge in its passage, the washing is discontinued, and the safflower, if not wanted for immediate use, is made into cakes, which are known in commerce under the name of stripped safflower.

"It is principally used for dyeing silk, producing poppy-red, bright orange, cherry, rose, or flesh colour, according to the alterative employed in combination. These are alum, potash, tartaric acid, or sulphuric acid. The fixed oil which the plant yields is used by the native practitioners in rheumatic and paralytic complaints. The seeds are reckoned laxative, and have been employed in dropsy, and the dried flowers in Jamaica are given in jaundice.—Vegetable Substances, Jury Rept., Simmonds."—*Drury's Useful Plants of India*, pages 116-17.

"*Ptychotis ajowan (Ajwain)*. *Medical uses*.—The seeds have an aromatic smell and a warm pungent taste ; they are much used by the natives for medicinal and culinary purposes. They are small plants of the umbelliferous order, and are to be met with in every market of India.—(Roxb.)

"The virtues of the seeds reside in a volatile oil. They are stimulant, carminative, and antispasmodic, and are of much value in atonic dyspepsia and diarrhoea. The preparation known as omum-water is a valuable carminative, useful in disguising the taste of nauseous drugs, and obviating their tendency to cause griping. The fruits of the *Ptychotis Roxburghianum* are valued by the natives as a stomachic and carminative. They partake of the properties of the former, but in aroma are undoubtedly inferior.—(Pharm. of India.) The wild plant is said to be poisonous. It probably contains apiol, an oily liquid used as a substitute for quinine.—Powell's Panjáb Products."—*Drury's Useful Plants of India*, page 360.

"*Syzygium jambolanum (Jámun)*. *Economic uses*.—The timber is fine, hard, and close-grained. The bark dyes excellent durable browns of various shades according to the mordant employed, or the strength of the decoction. (Roxb. Wright). The tree attains its full size in forty years. The wood is dark-red, slightly liable to warp, but not subject to worms. It is used for agricultural implements (Balfour). It does not rot in water, and hence is used everywhere to line wells (Fleming). A communication was made to the Agricultural and Horticultural Society of Bengal, (January, 1874,) stating that with the fruit called jámun the writer had

made in Rámpur Bauleah a wine that, for its qualities and taste, was almost similar to the wine made from the grapo. The wine was very cheap, as, from two maunds of the fruit collected, about one maund of wine was made, which cost altogether three rupees."—*Drury's Useful Plants of India*, page 410.

12. A plough with two oxen will cultivate six acres of loam or clay soil, but eight acres of sand. The capital required to cultivate a plough of land will be Rs. 30 for a pair of bullocks, Rs. 15 for the necessary implements, including a sugar-mill, Rs. 12 for the purchase of seed corn, Rs. 18 for the family maintenance for three and a half months till the first of the kharíf crops comes in September: total Rs. 75. A plough costs about Re. 1-8 0, including the share; the harrow, a log of wood, eight annas. The capital is a trifle; the profits of cultivation are just enough to cover the wage of labour.

13. I attach a list of the grain prices since 1835 at the principal mart in the district, Mádhoganj. The average price of wheat and bájra in the last three decennial periods has been as follows in sers per rupee :—

			Wheat.	Bájra.
1841—1850	...	...	32·4	34·9
1851—1860	...	...	35·0	35·8
1861—1870	...	...	26·9	26·4

The average prices for the last ten years, 1861—1870, are in sers per rupee :—

Wheat	...	...	...	26·9
Bájra	...	...	...	26·4
Barley	...	...	...	32·6
Gram	...	...	...	30·8
Black paddy	...	...	...	43·6

These returns also show the remarkable fact that bájra and the millet series are often sold to the poor by the grain dealers at prices actually exceeding the rates at which the wealthy purchase wheat. A similar return quoted in the Etáwah Settlement Report is as follows, the prices being in sers per rupee :—

					1840-50.	1850-60.	1860-70.
Wheat	...	...	...	...	31½	28	24
Gram	...	...	...	...	44½	39	21
Bájra	...	...	...	...	60	44	26½
Gur	...	...	...	...	12½	13	7½

I am not disposed to place implicit confidence in this return. There is always a danger that in one year the prices are those of harvest, in another those of seed time. It can hardly be, for instance, that in 1863 wheat was one maund per rupee, and bájra thirty sers—one-quarter dearer. But the broad fact remains, borne out by this return, that the food of the poor is increasing in price with greater rapidity than the food of the rich. The average harvest prices during the last two years are in sers per rupee :—

				Wheat.	Barley.	Rice.	Gram.
May, 1872	...	...		23·9	36·5	9·8	30·
" 1873	...	...		16·6	24·2	12·2	24·2

**Price current of the Mádhoganj Bazar from the year 1835 A.D. to the year 1870 A.D., District Hardoi.*

1	2	3	4	5	6	7	8	9	10	11
Year.	Wheat.	Barley.	Gram.	Bája.	Linsced.	Arhar.	Black dhán.	White dhán.	Cotton.	G.r.
	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.
1835 ...	0 33 8	1 2 8	0 32 0	0 39 0	0 28 0	1 1 0	1 0 0	0 35 0	1 10 0	2 0 0
1836 ...	0 25 0	0 28 0	0 34 0	0 33 0	0 25 0	0 34 0	0 31 0	0 31 0	1 0 0	2 0 0
1837 ...	0 15 0	0 18 4	0 16 0	0 17 0	0 21 0	0 20 0	0 28 0	0 24 0	1 0 0	2 0 0
1838 ...	0 20 0	0 21 8	0 21 8	0 23 0	0 20 0	0 20 0	0 30 0	0 25 0	1 0 0	2 0 0
1839 ...	0 27 8	0 37 6	0 29 0	0 32 8	0 18 0	0 37 0	1 0 0	0 35 8	2 13 0	3 11 8
1840 ...	0 26 0	0 32 8	0 27 12	0 31 4	0 16 0	0 35 0	0 34 0	0 32 0	1 0 0	2 0 0
1841 ...	0 25 8	0 31 0	0 28 0	0 29 8	0 24 4	0 33 0	0 32 0	0 30 0	1 0 0	2 0 0
1842 ...	0 20 0	0 36 12	0 28 8	0 31 0	0 23 0	0 31 8	0 32 0	0 34 8	1 0 0	2 0 0
1843 ...	0 30 0	0 38 0	0 30 8	0 33 8	0 35 0	0 35 0	0 34 0	0 37 8	1 0 0	2 0 0
1844 ...	0 24 0	0 31 0	0 20 0	0 31 4	0 35 0	0 33 0	0 35 0	0 32 0	1 0 0	2 0 0
1845 ...	0 30 0	0 37 8	0 35 0	0 31 0	0 26 12	0 35 0	0 37 8	0 35 0	1 0 0	2 0 0
1846 ...	0 32 0	1 10 0	1 5 0	1 4 0	0 30 0	1 10 0	1 5 0	1 2 8	1 0 0	2 0 0
1847 ...	0 33 8	1 6 4	1 0 0	1 15 0	0 29 0	1 5 0	1 0 0	0 35 0	1 0 0	2 0 0
1848 ...	1 0 0	1 12 0	1 10 0	1 10 0	1 15 0	0 30 0	1 10 0	1 5 0	1 0 0	2 0 0
1849 ...	1 1 4	1 32 8	1 7 8	1 0 0	1 0 0	1 30 0	1 25 0	1 20 0	1 0 0	2 0 0
1850 ...	0 39 0	1 27 8	1 5 0	0 38 0	1 5 0	1 6 8	1 10 0	1 5 0	1 0 0	2 0 0
1851 ...	1 6 4	2 7 8	2 0 0	1 20 0	1 5 0	2 5 0	1 30 0	1 20 0	1 0 0	2 0 0
1852 ...	0 37 0	1 20 0	1 5 0	1 0 0	0 35 0	1 20 8	1 5 0	1 0 0	1 0 0	2 0 0
1853 ...	0 32 0	1 4 0	0 37 0	0 35 0	0 33 0	1 5 0	1 0 0	0 37 8	1 0 0	2 0 0
1854 ...	0 35 0	1 7 8	1 1 4	0 30 8	0 25 0	1 7 8	1 2 0	0 38 0	1 0 0	2 0 0
1855 ...	1 7 8	1 20 0	1 30 8	1 10 0	0 24 0	1 30 0	1 5 0	1 38 0	1 0 0	2 0 0
1856 ...	0 37 8	1 30 0	1 7 8	1 5 0	0 22 8	1 15 0	1 10 0	1 5 0	1 0 0	2 0 0
1857 ...	0 26 0	0 36 0	0 32 0	0 30 0	0 20 0	0 35 0	0 37 8	0 38 0	1 0 0	2 0 0
1858 ...	0 30 0	1 0 0	0 25 0	0 33 0	0 25 0	0 34 0	1 0 0	0 35 0	1 0 0	2 0 0
1859 ...	0 33 0	1 5 0	0 36 0	0 30 0	0 24 0	1 0 0	0 30 0	0 38 0	1 0 0	2 0 0
1860 ...	0 25 8	0 38 0	0 26 0	0 34 8	0 20 0	0 30 0	0 28 5	0 26 8	1 0 0	2 0 0
1861 ...	0 20 0	0 25 0	0 23 0	0 38 0	0 18 0	0 25 0	1 0 0	0 35 0	1 0 0	2 0 0
1862 ...	0 35 0	1 15 0	1 0 0	1 5 0	0 25 0	1 19 0	1 10 0	1 5 0	1 0 0	2 0 0
1863 ...	1 0 0	1 29 0	1 7 8	0 30 0	0 24 0	0 35 0	1 10 0	1 38 0	1 0 0	2 0 0
1864 ...	0 28 0	1 0 0	0 35 0	0 25 0	0 25 8	0 37 8	1 10 0	1 5 0	1 0 0	2 0 0
1865 ...	0 25 0	0 32 0	0 25 8	0 22 0	0 21 4	0 28 0	1 0 0	0 37 8	1 0 0	2 0 0
1866 ...	0 26 0	0 31 0	0 26 8	0 21 0	0 20 0	0 24 0	0 29 0	0 26 4	1 0 0	2 0 0
1867 ...	0 22 8	0 29 0	0 27 4	0 25 0	0 20 0	0 30 0	1 2 0	0 36 0	1 0 0	2 0 0
1868 ...	0 26 0	1 5 0	1 0 0	0 27 0	0 17 4	0 35 0	1 5 0	1 0 0	1 0 0	2 0 0
1869 ...	0 17 0	0 21 0	0 20 0	0 22 0	0 16 0	0 27 0	0 30 0	0 28 0	1 0 0	2 0 0
1870 ...	0 19 8	0 28 0	0 23 0	0 29 0	0 17 0	0 30 0	1 0 0	0 35 0	1 0 0	2 0 0

* Procured by Mr. A. H. Harington, Officiating Settlement Officer.

*Statement showing details of produce and prices in the
HarDOI District for the following years:—*

Description of produce.	1861, average.	1862, average.	1863, average.	1864, average.	1865, average.	1866, average.	1867, average.	1868, average.	1869, average.	1870, average.	Average of ten years.
Paddy ...	28½	34½	34½	29	24½	26½	22½	27½	21½	23½	27·1
Common rice (husked) ...	14½	15½	17½	15½	16	12½	10½	17	10½	10½	13·9
Best rice (husked) ...	11	10	9½	7½	7½	8½	8½	6½	7½	7½	8·4
Wheat ...	21½	26½	29½	22½	19½	16½	14½	21	13½	19	20·7
Barley ...	28	33½	43½	33½	30	23½	22	30½	21½	26½	29·3
Bājra ...	26	35½	38½	20½	22	24	29	27	15½	21	20·9
Juār ...	27	34½	37½	21½	18½	23½	33½	28½	16	22½	25·3
Gram ...	26½	36	36	28½	25½	20½	18½	24½	16	24½	25·7
Arhar, <i>Cytisus cajan</i> ...	24½	30½	33½	28	24	23	21½	20½	18	26	26·1
Urd or маш, <i>Phaseolus maxi-</i> <i>mus.</i>	24	29½	25½	20½	16½	17½	21½	23	14	15	20·7
Mothī, <i>Phaseolus aconitifolius.</i>	25½	34½	28½	20½	21	21½	21	25½	17½	16	25·1
Múng, <i>Phaseolus mungo</i> ...	45½	24½	24	19½	16½	17	20½	20½	13	20	22·
Masúr, <i>Ervum lens</i> ...	26½	30½	25½	21½	20	18½	19½	22½	11½	23½	22·
Ahna or Matra, <i>Pisum sativum</i>	49	53½	46	41	39	35	29½	31½	25½	35½	38·9
Ghuirán, <i>Arum colocasia</i> ...	38½	37½	50½	30½	31½	3½	45	36½	32½	35	36·9
Sarson, <i>Sinapis dichotoma,</i> (Rozb.)	14½	16½	12½	17½	18½	17½	17	15½	16½	18	16·3
Láhi, <i>Sinapis nigra</i> ...	16½	13½	14	19½	23½	24	21½	20	19½	24	20·
Raw sugar ...	3½	3½	3½	4½	4½	4½	4½	4½	4	4½	4·1

Statement of Prices.—Retail sale, quantity per rupee.

Articles.	July, 1869.	August, 1869.	Septem- ber, 1869.	October, 1869.	Novem- ber, 1869.	January, 1870.	Febru- ary, 1870.
	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.
Wheat, 1st quality,	0 11 14	0 10 12	0 11 0	0 9 8	0 9 12	0 10 4	0 10 9
Ditto, 2nd quality,	0 12 2	0 11 1	0 11 3	0 9 12	0 10 4	0 10 12	0 10 14
Gram, ditto ...	0 12 10	0 10 14	0 10 12	0 9 6	0 9 4	0 10 0	0 10 4
Bājra...	...	...	...	0 15 12	0 17 0	0 17 12	0 18 3
Juār ...	...	...	0 27 0	0 20 0	0 18 0	0 18 4	0 16 8
Arhar ...	0 13 8	0 11 12	0 11 10	0 26 0	0 10 0	...	0 11 12
Urd ...	0 10 6	0 9 10	0 9 4	0 8 1	0 10 8	0 16 0	0 16 0
Masúr ...	0 13 8	0 12 8	0 12 0	0 7 4	...	...	0 10 4
Múng...	0 7 12	0 7 4	0 8 0	0 7 3	0 9 5	0 17 8	0 17 12
Rice, 2nd quality ...	0 8 4	0 7 3	0 7 3	0 8 11	0 9 12	0 10 12	0 11 4

14. The food of the people is much the same as in the rest of Oudh. They take two meals a day, one at noon, the second at sun-down. Food. The food-grains are mainly maize, kodo, bājra, juār made into bread, barley and gram parched and eaten dry, pottage of peas, moth and urd.

15. Fish ought to be abundant, owing to the number of rivers and lakes, but on account of the dearth of salt they are, as appears from the following extracts, used as manure at one time of the year, while there is a scarcity during the remaining months :—

“The Collector of Hardoi reports :—Breeding and very young fish are destroyed without discrimination, and to a great extent. They are caught in nets and baskets in jhills, tanks, and rivers at all seasons, but in greater quantity during the rainy season, and especially at its close. The smallest size of the mesh of nets employed is one-sixth of an inch. Traps are also used to collect fish of the smallest size, and are made of reeds. Were it politic, there would be no difficulty in regulating the size of the mesh of nets, but as he does not consider such a time has arrived, he refrains from suggesting what size of meshes he should consider advisable in his district. When fish are scarce in hilly districts, and as well elsewhere, there appears to be no objection against prohibiting their capture for a limited period when they are breeding.”

“The Settlement Officer of Hardoi in 1868 complained that there is no close season for fish here ; they are caught every day of the year. Further, the meshes of the nets are made of any size, and occasionally fish are intoxicated or half poisoned by a jungle fruit termed mainphal ; but this can only be done in still-water ponds and the like. Some landowners preserve fish and guard them, but the bulk of the proprietary bodies certainly do destroy fish wantonly. They take every fish they can catch at all seasons, whether the females are breeding or not, and whether the males are what is called spent fish or are in full condition.”—*Francis Day's Fresh-water Fish and Fisheries of India and Burma*, para. 284.

“The tahsildar of Hardoi gives the fishermen at 2,000, all of whom are said to also follow other occupations ; their

castes are Kahárs and Baurias, especially the latter. The local markets are insufficiently supplied with fish ; more, it is observed, could be sold. The large sorts realize from one to one and a half annas a ser, the small from six to nine pies a ser, and mutton two annas for the same quantity. Two-thirds of the population are stated to be fish consumers. The supply is asserted to have increased; very small ones are taken in large numbers, in nets and baskets of various sorts, whilst the minimum size of the mesh of the nets will not allow a grain of gram to pass. Fish are also trapped in inundated fields during the rains. The nets employed are tápa, dhundhi, katia, and khánchas."

"The tahsildar of Bilgrám reports that fish are often used as manure; the other tahsildars that the nets will not allow grains of wheat or barley to pass. All state that the market is insufficiently supplied."—*Ibid.* para. 302.

16. Cultivation in Hardoi is backward compared to the adjoining district of Fatehgarh. Opium culture is a fair test of this. The districts do not differ materially in size, but in 1873-74 opium cultivation in Hardoi averaged 7,383 acres; in Fatehgarh 16,012 acres; the outturn in Hardoi averaged 7·2 sers; in Farukhabad 8·4 sers; the imperial income from opium in the one district vastly exceeded that of the other. In these two years the Farukhabad opium amounted to 6,803 maunds 29 sers, that of Hardoi to 2,652 maunds 22 sers. As the average weight of each opium chest is one maund 28 sers, and the net profit to Government Rs. 834 per chest, it will appear that the imperial revenue in Farukhabad was Rs. 33,37,668, and in Hardoi Rs. 13,01,040; but, indeed, this condition of things is general throughout the province.

It appears from tables supplied by the Opium Agent, Gházipur, that in the twelve districts of Oudh the acreage and outturn of opium were as follows:—

Acreage.		Outturn in mannds.		
1873.	1874.	1873.	1874.	
64,408	63,026	8,614	11,523	
		Sers.		Sers.
Average produce per acre ...		{ 1873 ... 5·34 } { 1874 ... 7·31 }		mean, 63·2
Average acreage per district, 5,859.				

In the four bordering districts of the North-Western Provinces—Azamgarh, Jaunpur, Fatehpur, Farukhabad—the results are as follows:—

Acreage.		Outturn in maunds.			
1873.	1874.	1873.	1874.		
33,315	33,016	5,902	7,259		
				Sers.	Sers.
Average produce per acre ...		{ 1873 ... 7.08 1874 ... 8.79 }		mean, 7.93	
Average acreage per district,		8,291.			

It would appear, then, that in similar and adjoining districts the acreage under opium is 40 per cent. larger in the North-Western Provinces than in Oudh, and the produce per acre 25 per cent. better.

17. Mahmúpai, a muslin, is still produced at Shahabad, but there are no other manufactures of any note in Hardoi; even such local industries as the weaving of Tánda, Nawábganj, and Baiswára, the cotton printing of Kheri do not flourish in Hardoi. Swords of good temper were formerly made at Piháni, also turbans; the latter craft is declining, the former has expired. It has a considerable transit trade in importing English fabrics from Fatehgarh, and exporting grain and sugar. There are no European establishments, except an indigo manufactory which was started in 1873.

18. The fairs are given in the following table, they all are for religious purposes; none are of any importance as commercial centres:—

1	2	3	4	5	6	7
Fairs.	Name of fair.	Place where held.	Object of fair.	Number of days it lasts.	Estimated number of people who attend it from first to last.	Extreme distance from which numbers of people come to it.
Kuár Sudi, Dasmí, 18th September.	Dasahra ...	Bilgrám ...	Rámílá ...	10	40,000	Miles. 30
Kártik Púran-máshi Sudi, 15th October.	Kátiki ...	Neoraghát, par-gana Bilgrám.	Bathing in the Ganges.	3	7,000	50

1	2	3	4	5	6	7
Date of fair.	Name of fair.	Place where held.	Object of fair.	Number of days it lasts.	Estimated number of people who attend it from first to last.	Extreme distance from which numbers of people come to it.
						Miles.
Kártik Púrámáshi Sudi, 15th October	Kátki ...	Majhuriaghát,	Bathing in the Gangcs.	3	7,000	40
Ditto ...	Ditto ...	Birlághát, pargana Kachhandau.	Ditto ...	3	5,000	20
Jeth, 10th May.	Charso ...	Asauli, pargana Bangar.	Visiting the tomb of a saint (Pir).	1	1,500	10
9th and 10th of the moon in September, 9th and 10th of the moon in March.	Bábáji ...	Hardoi ...	Worship of Hardeo Bábá.	4	2,000	10
Aghan Badi ...	Dhanuk Jagg	Bandan ...	Celebration of Rám's marriage.	3	2,000	12
7th and 8th of the moon in September.	Debiñi ...	Bahar, pargana Gopamau.	Offering made to Debi.	2	4,000	10
Ashtmi, May and June, 14th May.	Mahádeo ...	Nír, pargana Gopamau.	Offering made to Mahádeo.	1	1,000	8
10th Jeth, May and June, 11th May.	Lál Pír ...	Gopamau ...	Offering made at the tomb of Gházi-ud-din, a saint.	2	4,000	8
6th November,	Tírath Debi,	Ditto ...	Visitors bathe in a sacred pond or tank.	2	3,000	20
Kuár Sudi Dasmí.	Dasahra ...	Umráoli, pargana Sara.	Rámlíla ...	3	3,000	10
Kártik Sudi Ekádashi.	Deothán Ekádashi.	Sacred tank at Narbada, pargana Shababad.	Bathing at the sacred tank.	2	10,000	24
Jeth or Asárh,	Chari ...	Ditto ...	Offering made to Debi.	1	2,000	2
29th November,	Pramhans-kísamád.	Barsúya, pargana Shahabad.	Do. to Samád,	1	15,000	40
7th April ...	Ditto ...	Ditto ...	Ditto ...	1	20,000	40
Bhádón, August and September.	Hattia Haran	Hattia Haran, parganas Gundwa and Sandia.	Bathing in the holy tank at the spot.	More or less during the whole month	100,000	40

N. B.—The above fairs, with the exception of Dasahra and Hattia, are of no great importance.

The religious significance of the fairs is sufficiently indicated by their names. The gatherings at all except the last two are small. None are of any commercial importance, and none have either given rise to, or favored the attacks of, epidemic disease. They are all, those at Bilgrám and Neoraghát excepted, strictly local gatherings.

19. In 1872 the imports from the adjoining districts of Cawnpore, Sháhjahánpur, Fatehgarh, Imports and exports. came to Rs. 7,21,000, the exports to Rs. 3,19,000.

The principal imports were—

			Maunds.	Rs.
Cotton	...	...	6,462	1,17,602
Salt	...	...	22,854	1,28,357
Country cloth	...	...	1,55,728	1,55,728
English piece-goods	...	...	...	1,63,683

The principal exports were—

			Maunds.	Rs.
Gur (coarse sugar)	...	...	14,550	46,838
Tobacco	...	...	5,743	23,256
Edible grains	...	...	31,606	60,820
Horned cattle (No.)	..	...	5,937	1,16,592
Hides	...	...	...	20,149

Tobacco is much undervalued in the above table.

20. The railway has given a great impetus to trade : it passes through the district for 62 miles. In 1873 the outward traffic amounted to 7,399 tons, nearly all grain, the inward to 1,324 tons. None of this has been noted in the official report given above. In 1874, as the accompanying table will show, there was a still greater advance of the grain traffic, and the little station of Hardoi, whose population is 6,415, has as much grain traffic as the great cities of Bareilly and Sháhjahánpur combined, whose population amounts to 180,000. This is shown in the annexed table :—

Statement showing the weight of grain traffic, in maunds, during the undermentioned months.

Stations.	MONTHS.			Total.
	December, 1873.	January, 1874.	February, 1874.	
Bareilly	4,248	3,610	12,039	19,897
Hardoi	4,369	12,704	8,093	25,166
Sitapur road	1,567	1,997	2,993	6,557
Sandila	7,463	9,012	5,733	22,208
Cawnpore	5,336	8,226	17,211	30,773
Sháhjahánpur	1,994	3,724	16	5,734
Total ... ..	...	...	...	1,10,335

This is in great measure due to the emancipation of buyers and sellers from the system of local cesses imposed by the landed proprietors. The railway company has wisely established a free market beside the station, in which dealings are conducted, and no charge made.

In 1873 the traffic at the various stations on the railway within the boundaries of the Hardoi district was as follows :—

Stations.	OUTWARD.				INWARD.			
	Passen- ger.	Total amount.	Mer- chan- dise.	Total amount.	Passen- ger.	Total amount.	Mer- chan- dise.	Total amount.
	No.	£	Tons.	£	No.	£	Tons.	£
Sandila ...	23,241	887	1,175	332	22,803	834	510	159
Bálamau ...	6,115	225	136	34	6,329	223	67	24
Sitapur road,	5,219	179	842	178	4,761	158	188	77
Hardoi ...	31,735	1,515	4,887	1,555	32,573	1,604	514	284
Chándpur ...	2,313	100	51	16	3,978	82	...	...
Áji ...	11,322	384	308	200	10,784	361	45	22
Total ...	79,945	3,290	7,399	2,255	81,218	3,262	1,324	566

21. There are no metalled roads in the district. The railway runs through from Lucknow to Sháhjahánpur, trains stopping at six stations in the district in a length of sixty-two miles; it was

opened at different times in 1871-72. There are also 329 miles of roads raised and bridged. The principal are :—

From Lucknow to Sháhjahánpur.

- „ Hardoi to Sítapur.
- „ „ to Fatehgarh, (only partially bridged).
- „ „ to Bilgrám, thence to Mehndighát.
- „ Sandila to Mádhoganj, Bilgrám, and Sandi.
- „ Hardoi to Piháni.

None of these are imperial roads. None of the stations on the line of railway have as yet become centres of traffic. Sandila, the centre of a fertile grain-producing tract, and a town with a population of 15,500, only contributed about Rs. 1,600 in fares and traffic receipts to the railway in 1871. But in 1874 Hardoi and Sandila have developed a very large trade in supplying Lucknow with bread-stuffs; the former sends 500 tons a month of grain alone. Sheds have been erected by the company, and as many roads converge on Hardoi a fine traffic may reasonably be expected. The passengers arriving at and leaving Hardoi in the first half-year of 1873 were 30,340, at Sandila 24,376.

The minor district roads are :—

1. From Hardoi *viâ* Bargadiaghát to Sítapur. This is twenty-two miles long within this district. The stages are—Itauli, six miles from Hardoi; Bharail, five miles further; Kinau, five miles, and Nímsár, six miles. The only river is the Gumti.

2. Sítapur and Mehndighát road, *i.e.*, from Bargadiaghát in this district to the border of the district (banks of the Ganges). Total length of this road is thirty-three miles. The stages are—Besia, six miles from Nímsár; Lodhia, seven miles from Besia; Mádhoganj, eight miles; Matiamau, six miles; and the bank of the Ganges, six miles. The rivers are the Gumti and the Kalyáni.

3. Gopámau to Piháni. The stages are only Gopámau and Piháni, at the distance of eight miles from each other.

4. Piháni to Kulábharghát on the Gumti. The length of this road is ten miles. The stages are Balheri and Kulábharghát, the latter at the distance of six miles from the former.

22. The tahsildars of Hardoi and Shahabad report as follows:—A local kacha bigha is twenty Local weights and mea- qadams long by twenty broad, the qadam
sures. being fifty-two anguls or finger's breadths. The angul is three-quarters of an inch, therefore the qadam is thirty-nine inches ;
Prinsep's useful tables, the bigha will then be a square of sixty-
page 127. five feet, or an area of 469 square yards.

But the bigha in general use is much larger than this. In Bangar, Shahabad, Pachkoha, Páli, and Gopamau three local bighas go to the regulation bigha of 3,025 square yards; in Pindarwa, Piháni, Mansúrnagar two and a half; in Báwan, Sara, three bighas fifteen biswas, local bighas, are included in the regulation bigha. The table of linear distance is as follows :—

8 barleycorns = 1 angul
22 „ = 1 dánd
1,000 „ = 1 kos.

Prinsep's useful tables,
page 130.

The kos will then equal one mile and a half and twenty-six yards.

There is a local pukka ser in use, or rather in reputed use, weighing Rs. 96; these of course were the Lucknow Machhlísháhi rupees of 172 grains, the sers now in use being eighty tolas of 180 grains. The two sers then weigh respectively 16,512 and 14,400 grains. There is also a small local ser and maund in general use, as everywhere throughout Oudh. Their weight differs in different markets; on the average the local maund equals eighteen regulation sers. The theory is that the local ser should weigh Rs. 32, or exactly one-third of the larger or a pukka ser. But, as we have seen with reference to the land measure, theory and practice differ widely.

23. Ordinary interest is 15 per cent. on security of landed property, or 24 per cent. on small trans-
Interest. actions, but money can be got at 12 per cent. in very large sums. If jewellery is pledged, interest at Re. 1-8-0 to Rs. 2 per month is charged; if the lien is on clothes or other perishable articles, interest reaches Rs. 3-8-0. Advances made to tenants for subsistence by the grain-dealers are repaid at market prices, sometimes with the addition of two annas in the rupee. In this way the money-lender, on transactions covering a brief space of time, often gets 80 per cent. for his money.

SECTION III.—POPULATION.

The people—Population—Castes—Towns with their population—Distribution of landed property among the rājas and clans—Distribution in Akbar's time—Rāja Hardeo Bakhsh—The small proprietors—Reasons why there are few rājas—The origin of clan property—Development of feudal power—The yeoman proprietors—Their difficulties—Difficulty attending any effort to improve their condition—Land transfers.

24. The following table shows the administrative divisions, population, and numbers professing each religion :—

Tahsil.	Pargana.	Number of mauzas or townships.	Area in British square statute miles.		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindus.	Muhammadians.	Males.	Females.	Total.	
Hardoi.	Bangar ...	96	143	85	52,337	2,157	30,467	24,027	54,494	381
	Gopamau ...	240	328	172	103,388	8,668	60,476	51,630	112,006	341
	Sara, south ...	42	45	24	16,688	798	9,526	7,960	17,486	385
	Bāwan ...	57	69	45	25,173	864	14,108	11,929	26,037	377
	Barwan ...	69	53	33	18,739	467	10,752	8,454	19,206	362
	Total ...	504	638	359	216,275	12,954	125,829	103,900	229,229	358
Shahabad.	Shahabad ...	143	131	81	56,177	11,469	35,894	31,752	67,646	516
	Alamnagar ...	43	59	19	13,713	1,508	8,398	6,823	15,221	285
	Pihāni ...	81	80	43	26,442	7,586	18,228	15,800	34,028	425
	Mansūrnagar, ...	25	26	9	5,965	321	3,437	2,849	6,286	242
	Sara, north ...	43	45	25	16,687	799	9,526	7,960	17,486	385
	Saromannagar, ...	42	36	21	15,831	293	8,651	6,973	15,624	446
	Pali ...	92	73	46	25,679	2,508	15,243	12,844	28,087	385
	Pachhoha ...	80	90	66	27,227	684	15,761	12,160	27,911	310
	Total ...	549	539	310	187,121	25,168	115,138	97,151	212,289	393
Bilgram.	Bilgram ...	114	117	71	49,163	7,081	29,900	25,344	56,244	481
	Sāndi ...	141	168	107	64,252	5,499	37,734	32,017	69,751	415
	Katiari ...	80	90	61	34,516	648	19,544	16,620	36,164	391
	Mallānwan ...	123	136	84	71,409	6,273	40,411	37,270	77,681	671
	Kachhandau... ..	34	47	28	18,120	2,339	11,226	9,339	20,459	435
	Total ...	492	558	351	237,459	21,840	138,815	120,485	259,299	465
Sandila.	Sandila ...	213	329	170	117,851	19,904	72,175	65,080	137,255	417
	Kalyānmal ...	72	63	41	23,115	1,760	13,277	11,598	24,875	395
	Bālamau ...	14	25	18	10,329	870	5,899	5,300	11,199	446
	Gundwa ...	117	140	88	53,643	3,328	20,989	26,982	56,971	416
	Total ...	416	557	317	204,438	25,862	121,340	108,960	230,300	403
	District total,	1,961	2,292	1,337	845,293	85,824	500,622	430,495	931,117	406
Europeans ...		...	...	...	...	...	25	14	39	...
Eurasians ...		...	...	...	...	...	3	6	9	...
Prisoners, &c.		...	...	...	...	...	344	8	352	...
GRAND TOTAL,		1,961	2,292	1,337	845,293	85,824	500,694	430,523	931,517	406

25. The population of Hardoi is 931,517, which is 406 to the square mile; it is thus the most thinly-peopled district in Oudh, except Kheri and Bahraich. Muhammadans number 85,824, Hindus 845,293. The principal castes and sects of both are given in the following table. There is nothing particularly worthy of note in it, except the great number of the Chamárs, who form 15 per cent. of the whole. It is also worthy of remark that the Chamár Gaurs, said to be connected with the Chamárs, have their principal settlement in this district, where they have no less than 217 villages. Of the Hindus in Hardoi 54.1 per cent. are males and 45.9 are females. Of the Musalmans 51 per cent. are males, and 49 per cent. are females. There is no immigration or emigration to any extent. During the first year after annexation there was a considerable reflux wave of persons who had fled to avoid the oppression of the Nawábi; that has ceased, and there are indications that in time emigration will commence, but it has not assumed any dimensions.

Caste Statement.

MUSALMANS.				HINDUS. - (continued.)			
Mewáti ...	...	...	122	Bhunjwa ...	...	...	12,491
Iraqi ...	...	...	155	Bhát ...	...	...	3,834
Sayyad ...	...	...	5,350	Banjára ...	...	...	244
Shekh ...	...	...	11,926	Bahelia ...	...	...	605
Pathán ...	...	...	15,584	Bári ...	...	...	6.7
Mughal ...	...	...	809	Barhi ...	...	...	12,574
Bháriára...	...	...	509	Beldár ...	...	...	441
Juláha ...	...	...	11,144	Bhaddri ...	...	...	795
Ghosi ...	...	...	9,747	Bhangi ...	...	...	4,291
Kunjra ...	...	...	1,510	Pási ...	...	...	62,367
Qasái ...	...	...	2,127	Patwa ...	...	...	953
Shánd ...	...	...	234	Tamoli ...	...	...	6,862
Dhári ...	...	...	343	Teli ...	...	...	21,579
Mujáwir...	...	...	124	Thathera ...	...	...	1,651
Paturia ...	...	...	1,310	Jága ...	...	...	152
Sagga ...	...	...	175	Chamár ...	...	...	144,208
Dafáli ...	...	...	197	Chhipi ...	...	...	361
Ranki ...	...	...	540	Halwái ...	...	...	1,953
Rangrez...	...	...	351	Dhobi ...	...	...	14,577
Saiqalgar	...	...	130	Dharkár ...	}	...	9,701
Other Musalmans	...	...	9,645	Bansphor			
				Dhánuk			
HINDUS.				Dhuuia ...	...	...	9,456
Brahman ...	...	...	112,101	Dom ...	...	...	256
Chhatttri ..	...	...	75,708	Dasándh ...	...	...	167
Vaishya ...	...	...	25,631	Darzi ...	...	...	6,141
Káyath ...	...	...	9,479	Ráj ...	...	...	645
Ját ...	...	...	902	Sunár ...	...	...	3,560
Sikh ...	...	...	139	Kumbhár ...	...	...	8,546
Khatttri ...	...	...	2,812	Kurmi ...	...	...	19,975
Arak ...	...	...	15,005	Kahár ...	...	...	25,613
Ahír ...	...	...	65,214	Kalwár ...	...	...	6,387

*Caste Statement—(concluded.)**HINDUS—(concluded.)*

Kanjar ...	...	149	Máli ...	...	2,919
Kori ...	...	8,294	Mochi ...	...	676
Gararia ...	...	30,815	Manihár ...	...	2,955
Gújar ...	...	372	Náu ...	...	15,305
Kisán ...	...	14,036	Nat ...	...	1,612
Gandhi ...	...	164	Gosháin ...	...	1,036
Lodha ...	...	12,876	Other Faqirs ...	...	6,625
Lonia ...	...	2,097	Jogi ...	...	838
Lohár ...	...	9,671	Bai ági ...	...	477
Muráo ...	...	49,440	Sádlu ...	...	531
Mánjhi	...	...	Persons whose caste is not known,	...	11,105
Malláh }	...	1,151	Travellers	...	1,242

The Musalmans reside principally in the large towns, such as Bilgrám, Sandíla, Shahabad and Sándi, but even in these they form the minority. As in the Bara Banki district, they have in some places inhibited the building of temples, and recently, when they protested against a temple being erected by a Hindu rája on his own land in the town of Sandíla, it appeared on inquiry that no temples ever had been built in the town by the Hindus, owing to the bigotry of their Musalman neighbours. But such instances are not common in Oudh. On the other hand, the Musalmans often join in the Rámílila and other celebrations of the Hindus; their love of pomp and ceremony induces them to adopt occasions for their display, even from the ritual of the idolator, while pride rather than bigotry induces them to keep out of sight the temples of a rival faith. Kanjars, a predatory tribe, are very numerous in this district; they apparently were absent when the census was taken; their habits are nomad.

26. The other tribes of the district call for no notice. I need only mention here the principal clans of the Chhattis in order according to their numbers :—

Clans.				Number.	Number of villages owned.
Gaur	...	...	...	11,000	232
Panwár	...	...	...	10,000	66
Chauhán	...	...	...	9,000	30
Sombansí	...	...	...	8,000	178
Bais	...	...	...	6,000	94
Chandel	...	...	...	3,000	51
Janwár	...	...	...	3,000	32
Sakarwár	...	...	...	2,000	73
Belwár	...	...	...	2,000	5
Katiár	...	...	...	1,500	112
Bhadauria	...	...	...	1,500	1
Rathor	...	...	...	1,500	3

In all there are forty-four clans of Chhattis, numbering 75,078. They and the Brahmans are mostly cultivators or yeomen proprietors. There are no hill tribes or distinctively aboriginal castes in the district, although there is little doubt that the Pásis and Dhánuks, with the Lodhs, probably belong to a layer of population anterior to the Aryan colonization.

27. There are no less than five towns in Hardoi with a population above 10,000, there being only 18 such in the entire province. It is not easy to say what is the reason of this. None of them are places of any trade; not one of them, except Sándi, is even situated on a navigable river. The railroad has not succeeded in attracting much trade to or from the three towns which it passes—Hardoi, Sandíla, and Shahabad. The principal towns and their population are :—

Shahabad	...	...	...	18,254
Sandíla	...	...	...	15,511
Bilgrám	...	...	...	11,531
Mallánwán	...	...	...	11,670
Sándi	...	..	...	11,123
Piháni	...	...	...	7,582
Hardoi	...	...	...	6,415
Gopamau	...	...	...	5,949
Pali	...	...	...	5,122

Of these the first seven have been subjected to local taxation for the maintenance of police, but in Hardoi alone has a municipal committee been appointed under Act XV. of 1867; its revenue from taxation in 1871 was Rs. 15,675, almost entirely from octroi; its expenditure was Rs. 16,657.

28. The following are the Chhatti clans which possess most property in the district :—

Name of clan.	Number of villages.	Parganas in which situated.
Sombansi ...	178	Báwan 68, Sándi 17, Pali 52, Saromannagar 20.
Nikumbh ...	114	Sandíla 50, Alamnagar 22, Piháni 19, Mallánwán 14.
Katiár ...	112	Sándi 35, Katiári 61.
Gaur ...	232	Sara 63, Barwan 42, Shahabad 14, Gopamau 28, Saromannagar 15, Bangar 36.
Bais ...	94	Gandwa 81.
Sakarwár ...	73	Kalyánmal 68.
Panwár ...	66	Mallánwán 64.

Name of clan.	Number of villages.	Pargana in which situated.
Chandel ...	51	Gopaman 26, Kachhandau 16.
Gahilwár ...	45	Gopaman 24, Bangar 19.
Ahban ...	39	Gopaman 33.
Janwár ...	32	Sandila 13.
Chauhán ...	30	Gopaman 11.
Raikwár ...	28	Mallánwán 13.
Kachhwáha ...	13	Balamau 8.
Ráthor ...	4	
Banteli ...	1½	
Raghubansi ...	7	
Gautam ...	½	
Katehria ...	7	
Báchhil ...	9½	
Bhadwaria ...	1	
Banáphar ...	1	

No other district in Oudh can present such a distribution of property—twenty-four clans instead of the five or six which are found in Rae Bareli or Partabgarh. This is to be accounted for partly by the proximity of the district to Kanauj, the king of which place would naturally settle his retainers indiscriminately over the country, and would not allow any clan to acquire exclusive authority over a large tract; partly it was due to the fact that Hardoi was a sort of border land between the Ahbans to the north-east, the Gaurs to the south-west, the Bais to the south and east, the Sombansi to the west.

No less than thirteen of the twenty-four clans have large landed interests. The Raikwárs lost 64 villages in Balamau after the mutiny through the confiscation of the property of their leader Narpát Singh. There is a great Katiár colony in the extreme north-west of the district; passing east we find an ancient Sombansi settlement; south of it a Raikwár and Chandel colony; still further east we find the Gaurs holding the centre of the district; the greater part of several parganas to the south forms the settlement of Sakarwárs, Nikumbhs, and Bais; to the east Gopaman, formerly belonging to the Ahban kingdom, now broken up among a number of clans; while to the north the Panwárs hold most of Pachhoba.

The tribes in some cases acquired such exclusive possession of the land that the parganas were made coterminous

with their boundary, or nearly so. *Vide* following table :—

Name of pargana.	No. of villages.	Leading clan.	No. of villages held by it.
Gundwa ...	117	Bais ...	81
Kalyānmāl ...	72	Sakarwār ...	63
Sara ...	85	Gaur ...	63
Katiari ...	80	Katiār ...	64
Alamnagar ...	43	Nikumbh ...	22½
Pāli ...	92	Sombansi ...	52
Barwan ...	69	Ditto ...	68

In other cases parganas were formed from the lands surrounding or within easy reach of some Musalman town, like Shahābad, Bilgrām, Sandīla, Mansūrnagar ; in other cases again, as in that of Gopamau, the pargana represents, not the possessions of a clan, but the ancient dominion of a chief. In Hardoi, unlike Partabgarh, no one clan acquired predominance over such an extensive tract of country that it now constitutes a tahsil. The point will be dwelt on in connexion with the comparative absence of the feudal or rāja element in Hardoi society.

29. The landed property in this district is more evenly divided under the different tenures than is usual in Oudh. The distribution is as follows :—

Taluqdari	...	...	392½
Zamindari	...	...	795½
Pattidari	...	...	753

The following is the distribution among the different clans and castes :—

Ohhattri	...	1,157	Bhāt	...	1
Musalman	...	406½	Māli	...	1
Brahman	...	150½	European	...	2
Kāyath	...	157½	Native Christian,		3
Goshāin	...	4	Mixed ownership		3
Ahīr	...	6½	Government	...	45
Kurmi	...	16			
Kalwār	...	2	Total	...	1,961
Baqqāl	...	2			
Lodh	...	6½			

30 The following list of the proprietors, as given in the Ain-i-Akbarí, may be of interest. Distribution of property in Akbar's time, 1590 A.D. The district was then divided between the two Sarkárs of Khairabad and Lucknow :—

Khairabad Sarkár.

Name of pargana.	Proprietors.
Páli.	Asas or Ahírs.
Báwan.	Ditto.
Sáñdi.	Sombansis.
Sara.	(Chauháns.
Gopamau.	Rájputs Kunwar in other MSS. Bisen—Kunwar.

Lucknow Sarkár.

Bilgrám.	Sayyads, Bais.
Sandíla.	Gáhlot, Báchhil in other MSS.—Chandel.
Kachhandau.	Chandels.
Gundwa.	Brahmans.
Mallánwán.	Bais.
Hardoi.	Brahmans, now Gaur Chhattris.
Piháni.	Rájputs.

Twelve parganas have now, it appears, been split up into twenty-two. Allowing for errors in the manuscript, the stability of property among Hindus is very remarkable. The parganas of Gopamau, Sandi, Bilgrám, Kachhandau are held now, as they were held in Akbar's time, by the same Chhatttri clans. The Chauháns, Bais, and Báchhils have apparently lost ground, also the Brahmans, while the Gaurs, Raikwárs, Nikumbhs, who are really Kachhwáhas, have established themselves since Akbar's time. On the whole, the Rájputs have held their ground, one tribe giving place to another. The change which has been mainly effected is the aggrandizement of the Musalmans and the decline of the Brahmans. Musalmans now hold great part of Sandíla and Piháni and Shahabad ; they are only mentioned in Akbar's time as the part owners of Bilgrám. The Kunwars who are recorded as owners of Gopamau are the Ahbans, still the largest proprietors. The word is either a clerical error for Cháwars, the original name of the Ahbans, or it is applied to them as a younger branch. It is only in Hardoi that Brahman zamindars still have any considerable number of villages ; in other districts which boast a considerable Brahman ownership the proprietors are all taluqdars.

31. The larger proprietors in the district are mentioned in the following table :—

Return illustrating the ownership and rental of taluqas.

Name of taluqa.	Name of taluqdar.	Number of villages.	Area in acres.	Government demand.	Profits of sub-proprietors.
1	2	3	4	5	6
KAKRÁLI ...	Chaudhari Khaslat Husen	Farmed ...	33,763	30,993	...
		Copyhold ...	14,569	17,226	10,157
		Ancestral ...	7,030	5,610	2,093
		Total ...	69	55,362	53,830
ATWA ...	Thákur Bharath Singh	Farmed ...	36,250	35,402	...
		Copyhold ...	5,124	6,974	4,698
		Ancestral ...	893	1,020	430
		Total ...	43	42,168	43,397
LOHRÁSAT- PUR.	Thakurain Dalel Kunwar, widow of Thákur Chandika Bakhsh.	Farmed ...	18,073	15,003	...
		Copyhold ...	972	1,242	734
		Total ...	13	19,045	16,251
					734
SARWAN BA- RAGAON.	Rája Wazir Chand	Farmed ...	6,808	7,381	...
		Copyhold ...	14,482	16,581	12,879
		Ancestral ...	702	678	222
		Total ...	27½	21,993	24,640
Do. ...	Kunwar Durga Parshád	Farmed ...	9,375	7,825	...
		Copyhold ...	9,302	11,564	7,784
		Total ...	20½	18,680	19,390
					7,784
BHARÁWAN,	Rája Randhir Singh	Farmed ...	19,145	22,184	...
		Copyhold ...	967	1,314	1,200
		Ancestral ...	4,801	5,017	2,814
		Total ...	32	24,913	28,516
JALÁLPUR ...	Munshi Fazl Rasul	Farmed ...	4,065	3,618	...
		Copyhold ...	3,330	4,292	1,968
		Total ...	11	7,395	7,911
					1,968
KHAJURAHA.	Thákur Láta Bakhsh	Farmed ...	13,398	15,038	...
		Copyhold ...	8,214	8,136	6,934
		Total ...	19	21,613	23,174
					6,934
BHAGETAPUR,	Sayyad Wasi Haider	Farmed ...	15,559	13,839	...
		Copyhold ...	6,760	6,145	3,306
		Total ...	22	22,319	19,985
					3,306

Return illustrating the ownership, &c.—(concluded.)

Name of taluqa.	Name of taluqdar.	Number of villages.	Area in acres.	Government demand.		
1	2	3	4	5		
ASIFFPUR BAGHIAHRI	Muhammad Ashraf, Muhammad Hādi, Muhammad Zaki, Muhammad Fāzil, and Dildar Husain.	Farmed ...	...	Rs 20,899	
		Copyhold ...	...	528	
		Ancestral ...	...	746	
		Total ...	30	22,508	22,165	
	KATIAHRI ...	Rāja Hardeo Bakhsh, C.S.I.	Farmed ... Copyhold	44,480 244	43,756 685
	Total ...	46	40,725	44,441		
BASITNAGAR,	Begam Amānat Fāti- ma.	Farmed ... Ancestral	13,308 5,932	15,054 7,229	
	Total ...	27	10,240	22,283		
SAWĀJPUR ...	Rāja Dīp Singh	Farmed ... Copyhold	16,927 951	12,088 1,440	
	Total ...	23	17,878	13,528		
PAWAYAN ...	Thākur Sarabjit Singh.	Farmed ... Copyhold	3,163 30	3,811 66	
	Total ...	6	3,194	3,918		
PURWA DEO- RIA.	Rāja Muhammad Sham- sher Bahādur	Farmed	6	6,271	3,936
KARYM- NAGAR, JALALPUR.	Mirza Ahmad Ali Bcg,	Farmed	4,372	2,398	
		Copyhold	62	67	
		Total ...	10	4,435	2,465	
ANJI ...	Mahant Har Charan Dās	Copyhold	2	1,609	1,666
MA NSUR- NAGAR.	Rāja Mansūr Ali Khan,	Farmed	3	2,348	1,589
GRAND TOTAL ...		410	357,696	3,53,089		

The following list is more recent, dating from 1874:—

List of taluqdars.

Name of taluqdar.	Name of taluqa.	Number of villages.	Area in acres.	Government demand,	Remarks.
				Rs.	
Lalta Baksh ...	Khajurahra and Aliapur.	24	21,792	23,172	Chhattri, Bais.
Imtiáz Fátima ...	Bihta Kasmandi ...	9	8,959	8,546	Musalman, Shekh.
Amar Náth ...	Thamarwa ...	13	7,428	6,510	Káyath, Sri Bástan.
Muhammad Amír ...	Gonda Ráo ...	10	8,892	7,627	Shekh.
Amánat Fátima ...	Basitnagar ...	29	19,338	21,644	Do.
Rája Díp Singh ...	Sawájpur ...	23	18,922	13,203	
Rája Hardeo Bakhsh,	Katiári ...	47	43,166	44,063	Katiár.
Sayyid Wasi Haidar,	Bhagetapur and Faridpur.	22	22,119	19,464	Sayyid.
Muhammad Ashraf...	Asifpur ...	32	23,615	21,429	Do.
Bhárat Singh ...	Atwa and Nasirpur,	45	42,764	44,654	Bais.
Sayyid Fazl Rasúl ...	Jalálpur and Daudpur.	11	7,478	7,906	Sayyid.
Rája Wazír Chaud ...	Sarwan Barágáon ...	30	21,020	24,039	Káyath, Sri Bástan.
Rája Durga Parshád,	Ditto ...	22	18,876	18,918	Do.
Dalel Kunwar ...	Birwa ...	14	18,430	15,852	Bais.
Khaslat Husain ...	Kakráli and Arwi Rahmánpur.	61	53,857	51,163	Shekh.
Rája Randhír Singh,	Bharáwan ...	33	23,169	26,708	Bais.
Láiq Singh ...	Mandauli ...	7	5,110	5,453	
	Total ...	432	364,925	360,351	

32. Most of them acquired their estates by becoming security for revenue, by more or less forced sales, and other wrongful means. Díp Singh of Sawájpur and possibly Rája Hardeo Bakhsh of Katiári are the only acknowledged chiefs of clans, the only men whose taluqdari title does represent and embody a real feudal power and influence over their subjects. One or two of the smaller estates, however, are very old and real allodial properties. The Sayyids of Bilgrám acquired their estates by purchase about two hundred years ago for the most part. Colonel Sleeman mentions the Sandila landlords in the following terms:—

“The baronial proprietors in the Sandila district are Mardan Singh of Dharawan, with a rent-roll of Rs. 38,000; Ganga Bakhsh of Atwa, with one of Rs. 25,000; Chundeeka

Baksh, of Birwa, with one of Rs. 25,000; and Somere Singh, of Rodamow, with one of Rs. 34,000. This is the rent-roll declared and entered in the accounts; but it is much below the real one. The Government officers are afraid to measure their lands, or to make any inquiries on the estates into their value, lest they should turn robbers and plunder the country, as they are always prepared to do. They have always a number of armed and brave retainers, ready to support them in any enterprise, and can always add to their number on emergency. There is never any want of loose characters ready to fight for the sake of plunder alone. A taluqdar, however, when opposed to his Government, does not venture to attack another taluqdar or his tenants, stands too much in need of his aid, or at least of his neutrality and forbearance."

It is rather curious that the large proprietors of Sandila as it at present stands—*Chaudhri Hashmat Ali, Fatchchand, Dhanpat Rae—are not even mentioned. Theirs were chakladari estates, and apparently it was not considered that their farms represented property at all, otherwise it seems difficult to account for Colonel Sleeman's omission to mention men actually in his camp. The history of the Hardoi taluqdars will be referred to further on. Here it is only necessary to state that they are above the average in intelligence and enterprise. The present owners of Sandila and Bilgram are men of considerable ability. Raja Hardeo Bakhsh of Katiáir is as fine a specimen of a feudal chief as Oudh can present. A just and kind landlord, an upright and truthful man, a soldier of approved courage, an adept in all manly exercises, he has also shown himself to be within his small range a statesman of prescience and broad views. He temporised with the rebels during the first months of the mutiny of 1857: he pretended submission to the usurper at Lucknow, knowing that if a sudden attack were made upon him in May or June he could not protect either himself or Messrs. Edwards and Probyn who had taken shelter with him. With the first fall of the rains, when his dominion became an island in the middle of pathless fens and girt by swift deep rivers, he threw off the mask and bade defiance to the rebels. He has been rewarded as he deserved for his unswerving loyalty. The good service which he rendered in war he continues in more peaceful times. His

*Chaudhri Hashmat Ali is mentioned at page 335, Volume I.—A. II. H.

advice is always sound and unselfish, and no one's aid and society are more welcome in Hardoi, whether to those who follow the chase of the boar or to those who administer justice in the courts. His stalwart form and frank face are well known throughout. Unlike most of his class, his active habits induce him to be constantly on horseback. Noblemen of such high character are really a most important and beneficial power in the State. They are loved by their dependents with that fond fidelity which sterling goodness attracts, and which this primitive society is ready to tender. A wise good Hindu chief who belongs to the soldier caste, who was trained in a harsh school, whose religion still guides him to justice and benevolence, but not to bigotry, deserves to have his portrait drawn in these pages. He and his estate are to a certain extent self-made. He is not the hereditary chief of his clan, being descended from a younger son, and had many struggles with the former sovereigns of Oudh to preserve his property and liberty.

The principal feature of the Hardoi proprietary body is the enormous number of small owners.
 The small proprietors. There are in Hardoi 1,569 villages not belonging to taluqdars; these cover 1,105,000 acres, and are owned by 21,758 proprietors, giving an average of fifty acres to each proprietor, of which two-thirds will be arable. Many of these proprietors, however, have brothers and cousins whose separate shares are not recorded. There are 823 zamindari villages, 728 pattidari, and 18 bhayachára. It is very strange why the ráj or the feudal chiefship system should not have gained ground in Hardoi. It almost seems as if it was owing to the climate that a bolder and more independent spirit animated the inhabitants of Unao, Hardoi, Lucknow, and Southern Kheri than in Eastern and Northern Oudh, the Taráí, and the trans-Goghra districts.

Such large estates as do exist in Hardoi are purely the result of revenue arrangements, even when the owners belong to powerful clans. A younger scion of the Nikumbhs accumulated the estate of Atwa, another of the Chamár Gauras that of Khajurahra, another of the Katiárs that of Dharmpur, another the Raikwár estate of Ruia; none of these men were rájas or considered their property as indivisible.

34. The reasons of this are obscure. It only removes the inquiry a stage further back to urge that the Chhatttri clans were too numerous and too much intermingled in Hardoi to admit of continuous domination by any one member of a single clan. It is quite true that in some cases the present proprietary bodies represented the Chhatttri retainers who were settled indiscriminately over the territory by the Moslem lords of Bilgrám, Shahabad and Piháni. When a mixed body of Brahman and Chhatttri retainers has been scattered sporadically over a territory it is impossible to establish a ráj which shall have in itself any of the elements of cohesion or permanence; such are only the attributes of a feudal chiefship which is coterminous with the allodial property of a numerous and powerful clan. Blood relationship to the chief supplies the place of military discipline and preserves the principality from external foes and internal dissensions. Another solvent of feudal estates was the presence of large Musalman towns, such as Bilgrám, Sandíla, Shahabad, and Sandi; the existence of these Moslem military stations with their republican policy, fanaticism, and soldierly instincts, was incompatible with the neighbourhood of a great Hindu ráj like that of Partabgarh, Gonda, Mitauli, or Morármau. Moslems, as soldiers of fortune, and as possessors of a faith which made all men equal, were bound to attack all whose wealth, Hindu faith, and noble station gave them a fatal prominence. Just as the Sayyads of Bilgrám overturned the Sombansi rája of that ilk, those of Sandíla the Pási chiefs, so did the Malihabad Patháns drive the Bais from their borders. Further, Hardoi was on the great highway from Delhi to Jaunpur and Bengal. Tall poppies do not grow by the roadside. These things account for large principalities never having flourished in Hardoi; they do not account for large clans like the Nikumbhs, Chámar Gaurs, Sakarwárs, Panwárs never having elected a rája. They show that even when a clan had mastered a compact estate, the rája was regarded as an ornamental appendage which might or might not be added.

The great mistake made by those who assume that in Western Oudh a ráj or a taluqa was the natural form which landed property assumed, the first crystallization from chaos, so to speak, is an historical one. They assume that a Rájput

clan headed by its chief invaded Oudh from Mangi Pátan or some other Pátan in Western India; that this chief conquered a principality for himself, and that he maintained in peace the same absolute power over the persons and property of his clan which was necessary in war. Now, the traditions of no clan, not even the Bais, the Ahban, the Kanhpuria, the Sombansi, the Bachgoti, which number hundreds of thousands of members, point to any such wholesale immigration and conquest. What took place was as follows:—A single individual, or three brothers at most settle in the country and prosper; they commence in all cases by dividing the property equally among all the sons, showing that the idea of a rāj, one and indivisible, had not entered their minds; they succeed by some process of natural selection or freak of fortune; other families give place to them; they multiply and continue subdividing their property. If it happens that any call is made on the military prowess of the family now become a clan, if they have constantly

The development of
feudal power.

to fight for their property, or are successful in seizing that of others, it is not unlikely that their natural leader, the head of the elder branch, may either be nominated a rāja by his clan, or be granted the title by the supreme authority. Once granted or admitted, there is no doubt that the title, and the power which accrues to it, are apt to be permanent. Custom and hereditary names are all-powerful in Oudh; but the writer's point is that rāj is not the natural form which property takes in Western Oudh at all. Rāj has hardly anything to do with landed property; it represents sovereignty, military control, and will only develop into allodial property as a military usurpation in troublous times for the good of the commonwealth. The rāja will call in war time for a war contribution from all the subjects of the State; he does that, not for his personal gain, but as the head of the commonwealth and for its weal. Nor does it by any means follow that a clan will see the necessity of having a rāja even for military matters; there are clans in Hardoi who have their untitled chiefs, to whom, in all times of turmoil, their obedience is absolute. On the banks of the Ganges in Kachhandau there lived a Chandel, a yeoman chief of this kind; he was the master of only one village, but his power and influence over the whole clan was unbounded. When Rāja Hardeo Bakhsh of Katiári had no power to protect the Fatehpur fugitives, he secured the good offices of this

old man, who pledged his word for the Englishmen's safety; he embarked in their boat, and his answer to the hoarse challenges from the river bank was always received and obeyed as a command not to use hostile measures; for many a mile down the Ganges his presence secured absolute safety. Very probably, if the Oudh anarchy had continued a few generations, this man's grandson might have become a rája, got the whole property of the clan into his clutches, and antedated his ráj as having come in with the conquerors. It is very true that when a ráj was once established, the power of the clan under its new head would be directed to conquest from other clans, and the new acquisitions so made would very probably be regarded mainly as the allodial property of the rája alone, with which he might reward his retainers; but here again the ráj arose as the result of war and military aggression. We have instances (see articles Sikandarpur and Kheri district in the gazetteer of Oudh) of the establishment or re-establishment of a ráj by the voluntary election of the people in order to further the common interests or protect them from the common enemy, the Supreme Government.

The rája's titles are generally most modern inventions; there was no rája of the Bisens before Hanwant Singh; none of the Janwárs till two generations ago; none of the Alibans, the oldest clan in Oudh, till Rája Lone Singh's time; they never had a rája in Hardoi; there is none of the Kalhans, of the Chamar Gaurs, of the Báhman Gaurs; there was none of the Jángres till Jodha Singh conquered Daurahra. In point of fact, in times of ordinary tranquillity, even of such tranquillity as was common in Oudh, there was no necessity for a rája, and no Indian Government, unless in the last stage of decay, would have tolerated the existence of any rája within its dominions whom it could possibly or safely reduce to subjection.

No doubt, at the break up of each empire, a number of able men started into local greatness; when the Jaunpur kingdom was broken up, the Bais, the Kanhpuria, the Sombansi, the Bachgoti clans found it convenient to have rájas; with the establishment of settled order and the Mughal empire, the unity of the ráj vanished, and property was divided according to the ordinary Hindu law. Again, when the

Mughal empire broke up, were established the Muhamdi, Kaimahra, Kāla Kānkar, the Dhaurahra, the Katiari, the Dera principalities. Again, when the Oudh kings had lost all real power and devoted themselves to sensuality, there arose the great principalities of Oel, Sháhganj, Jahángirabad, Mahmudabad, Mauránwán, Sissaindi. On what did these principalities rise? Not on the ruins of others; if so, there would be numerous traces left. The Bilkharía rája, for instance, was dispossessed six hundred years ago, but he has maintained his title and honors on a petty principality of eight villages, compared to which Monaco is an empire. But I have met with no other banished princes; in fact the ráj rose on the wrecks of village proprietary communities, and no other opinion can be formed by those who take care to extend their enquiries beyond the mere family trees of the rájas.

That rájas were not congenial to the soil of Hardoi, that the people resisted the outward pressure of the Lucknow Government, and the temptation to raise a strong barrier against foreign oppression, goes to show that rájas, far from being the natural outcome of rural life, the natural political result of the Hindu economy, were alien, if not distasteful, to the people, only accepted as a means of escape from greater evils, from more distant and harsher tyrants. At any rate there were no rájas in Hardoi, in the sense of hereditary chiefs of great clans, and lords of their lands. Díp Singh,* of Siwájpur, is possibly an exception, and it is expressly recorded about him that, as fast as younger branches of the family came into existence, they were provided for independently. The mode in which Rája Randhír Singh acquired his title is related in the Oudh gazetteer, article pargana Malihabad.

I have elsewhere pointed out in the Kheri article of the gazetteer, that when the community was a mingled one, where any one Chhatttri clan acquired ascendancy over a large body of aliens, either of other Chhatttris or of lower castes, their position was that of a military colony among a hostile subject race; there was always risk of a revolt; discipline and prompt action were a necessity of their position, so they yielded ready obedience to a single chief who became their rája. When, on

* He is believed, with truth, to be a descendant of the Rája Sri, whose town of Srinagar, now Búgrám, was captured by the Moslems in or about 803 H., 1400 A. D.—*Vide Elliot's History of India*, vol. IV., pp. 37-38.

the other hand, a clan was really numerous and occupied a compact territory, so that it had little to fear from internal risings, it found no necessity for a rája ; the whole body fought together for the common interest ; each component village was known and entitled to the assistance of all if attacked. It was customary to divide the estate into particular numbers of villages, either *chaurasi*, 84 ; or *bayalis*, 42, or 52, *báwan* ; a solidity and unity were thus given to the aggregation of atoms, which was useful as a rallying cry in stirring up patriotism, and in impressing the extent of the clan's rights and interests upon strangers.

In fine, the original internal polity was always republican, unless where any one small clan had acquired a political supremacy or military dominion over numerous subjects. If there arose dangers of oppression from without, or invasion by Moslem aliens, the frequent habit of military obedience became in time permanent feudal dependence, and the rája became the natural and chosen protector of the people ; when, again, the Musalman soldier tax-gatherer was warlike and near at hand in some walled city, the rája was often killed, the taluqa broken up, and very oppressive exactions and imposts taken from the people.

Those rájas who survived compromised with the Government, paid tribute, and became mere tax-gatherers. In time also the Oudh Government found that it would be more convenient to have resident middlemen who could collect their dues everywhere, and the policy of introducing such was largely carried out during the last twenty years prior to annexation. In Hardoi there were never any rájas except one, of Siwajpur ; but many large taluqas were either formed for the first time or aggrandized from mere zamindaris during the thirty years preceding annexation.

35. There is a very considerable difference between the two kinds of taluqa. In the one case, the rája is either the descendant of some ancient independent chieftain who ruled the people prior to the advent of Musalman authority, or he is a chief chosen by the people as a protector and a lord, when internal dissensions or external dangers demonstrated their need of a wise head and a single hand at the helm. In the other case, the false taluqdar was not chosen by the people as

a ruler, but was imposed upon them by the Government, not to perform the functions of a ruler or judge, but simply those of a tax-gatherer. In India the tax-gatherer under native rulers has always been the most powerful element in the State; where there were no courts or police, he was the only authority; and if localized, his existence determined the political and, in a great measure, the social system.

36. The body of yeomen proprietors in Hardoi is sensibly diminishing; the rains are more precarious there than in most parts of Oudh; what was only scarcity in the province became famine in Hardoi in 1865 and 1869; the proprietors find it difficult to collect rents and pay the land tax. Under any circumstances, it is almost impossible for a body of small proprietors whose lands are intermingled to abstain from quarrelling, and when once litigation commences it is almost certain that whoever is worsted will mortgage, and ultimately sell, his few ancestral acres. In fact, it is almost impossible that the majority of these communities of proprietors will survive; they could resist the storms of oppression from without, but internal dissensions and discord commenced at once when they have received from the justice and moderation of the British Government a fixed and definite property. One-nineteenth of the entire property in Hardoi was transferred from the hands of the yeomen proprietors during the year 1871, and was mostly purchased by bankers and banians, sugar-boilers, usurers, distillers, and skin-dealers—men of little political power or value to the State. The difficulty which attends any effort to improve the circumstances of the Oudh military class is a complex one. On the one hand, it is considered undesirable in a military sense to increase the high caste element at present in the army, lest it return to the state of things which preceded and brought on the mutiny of 1857. It is no longer an object of ambition to place Brahmans and Chhattis side by side in a regiment of tall and stately Pándes, from which all low castes are to be excluded. Further, it would be an advantage gradually to wean the fighting yeomanry from their ancient pursuits, and induce them to bent their swords into ploughshares; their caste pride now forbids them to plough with their own hands, and it would only encourage such folly if military service were kept before them

as an employment to which all or many of them could aspire. On the other hand, if they are granted any favours, not personal, anything in the shape of a low assessment upon their lands, it is difficult to hinder them from selling the lands, and nothing is gained by transferring the favour to others for whom it is not intended. Distinctions of this kind are also regarded as invidious and unfair by other classes, who urge that there is no reason why they should be taxed more heavily because they are industrious and willing to labour with their hands.

This is very true, and yet something apparently must be done. There are 21,000 recorded proprietors of land, nearly all high caste Brahmans and Chhatris, in Hardoi alone; there are 14,000 in Lucknow; altogether there are at least 100,000 adult male proprietors of patches of land varying in size from 10 acres to 200. The vast majority of these have less than 50 acres each, the average is about 22 acres. It is not desirable to withdraw men of this class from their fields and make soldiers of them; it is very difficult to lower the Government demand upon their lands; yet, unless something is done, many out of this enormous body of pauper yeomen will lose the one bond which unites them to the State, will see their ancestral acres pass into the hands of men whose birth and profession they scorn, they will become a body of needy desperadoes, natural enemies to peace and social order, the elements of agrarian anarchy, and a serious weakness politically.

37. The transfers of landed and immovable property, complete or inchoate, amounted to 5,361, during the years 1873-74; the amount to Rs. 15,05,818. Now the revenue of the great estates which practically have not been mortgaged amounts to Rs. 3,53,089, that of the numerous smaller proprietors to Rs. 11,00,341; in two years, then, they involved themselves and their properties to the extent of much more than a year's income. The value of their properties at twelve times the Government revenue—a fair valuation—will be only Rs. 1,32,00,092; at this rate they should all be sold out in $8\frac{3}{4}$ years. But many of these mortgages are not the first transaction, the sums entered include loans of previous years; still, after making every allowance the prospect is alarming.

Statement showing the aggregate value of property transferred by documents registered in 1873 and 1874.

Description of deeds.	Number of deeds.			Amount.		
	1873.	1874	Total.	1873.	1874.	Total.
				Rs.	Rs.	Rs.
Deeds of sale of Rs. 100 and upwards...	297	229	526	1,92,649	1,29,710	3,22,359
Do. less than Rs. 100 ...	280	258	438	18,182	12,422	26,604
Do. of mortgage of Rs. 100 and upwards.	2,383	980	3,363	6,64,510	4,16,108	10,80,618
Do. less than Rs. 100 ...	...	1,015	1,015	...	75,800	75,806
Do. of gift ...	...	9	19	...	1,137	1,137
Total ...	2,969	2,492	5,461	8,70,341	6,35,477	1,505,818

SECTION IV.

ADMINISTRATIVE FEATURES.

Administrative divisions—Thanas—Administration—Police—Income-tax—Revenue—Expenditure—Local taxation—Crime and criminal classes—Education—Post-office.

38. Hardoi is divided into four tahsils and twenty-one parganas. The tahsils are Hardoi, Shahabad, Bilgrām and Sandīla. These were slightly altered from the previous arrangement in 1869, but the changes are of no importance. The pargana Sara was divided between two tahsils. The police arrangements of Hardoi are similar to other districts. There are a number of town police maintained by the different municipalities. Police statistics are shown in the following tables :—

Statement showing the area of thanas.

No.	Name of thana.	Area in square miles.	No. of villages.	Population.
1	Shahabad ...	299	335	132,425
2	Naktaura ...	272	263	104,839
3	Hardoi ...	207	153	76,970
4	Pihāni ...	227	196	79,310
5	Tandiaon ...	162	129	62,307
6	Beniganj ...	161	125	55,887
7	Sandīla ...	320	201	130,548
8	Kachhona ...	192	108	80,018
9	Bilgrām ...	268	235	118,967
10	Mallānwān ...	179	157	97,811
	Total ...	2,287	1,961	929,993

39. There are three paid European Magistrates and six paid native Magistrates, besides six unpaid native honorary Magistrates ; all these officers have also civil and revenue powers. Two of the paid native Civil Judges can decide cases in which the property litigated does not exceed the value of Rs. 5,000.

The general police number 458, and the town police 90 ; their annual cost amounted to Rs. 62,261 in 1871. There is one policeman to every four square miles, and to every 1,700 of the inhabitants. The total cost of administration, including police, was Rs. 1,49,736 in 1873, but the table given further on from the Accountant-General's returns is perhaps more trustworthy.

Statistics of the police.

	Total cost.	Number of European and Eurasian Officers.	Native officers.	Number of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.
Regular police ...	66,103	2	74	370	...	1 to 8.15	1 to 32.79
Village watch ...	73,500	...	...	2,625	...	...	...
Municipal police ...	6,855	...	8	71	...	...	...
Total ...	1,46,458	2	82	3,072	3,156	...	...

40. The revenue of the district is exhibited in the following table. It will be observed that the imperial expenditure is only 12 per cent. of the income, even excluding from the latter the receipts from salt and opium which enter the imperial exchequer. The land revenue constitutes 90 per cent. of the income ; it has been increased 42 per cent. at the recent settlement. The assessment commenced in 1864 and terminated in 1868.

The incidence of the Government demand is:—

		Rs.	a.	p.
Per acre of cultivation	1	11 1
Per arable acre	1	3 1

41. The revenue derived from the income-tax is given in the table, but it is not now exacted. It will appear that the landowners contributed Rs. 6,804 out of Rs. 7,607, or 85 per cent. of the whole; yet, undoubtedly much of the wealth of the country is in the hands of the banking and trading classes.

Revenue.

	1871.	1872.	Remarks.
	Rs.	Rs.	
1. Recent settlement revenue collections	14,52,139	14,53,430	There was a balance of Rs. 64,000.
2. Rents of Government villages and lands	30,000	31,222	
3. Income-tax... ..	...	18,991
4. Tax on spirits	32,007	31,188	
5. Tax on opium and drugs	10,353	12,900	
6. Stamp duty	62,262	66,199	
7. Law and justice ... ..	...	9,169
Total	15,86,761	16,23,099	

Expenditure, 1871-72.

	Amount.	Remarks.
	Rs.	
Revenue refunds and drawbacks	1,723	
Miscellaneous refunds	2,472	
Land revenue ... ..	...
Deputy Commissioners and establishment Settlement	54,902	
Excise or Abkari	12,811	
Assessed taxes	3,051	
Stamps... ..	442	
Law & Justice... { Service of process	1,169	
{ Criminal court	2,858	
Ecclesiastical	37,321	
Medical ... ..	...
Police	4,300	
... ..	66,103	
Total	1,87,052	For 1873.

Annual return showing details of assessments made under Part V. of the Indian Income Tax Act, 1872, on different sources of income, 1872-73.

Source of income or profits.	CLASS I.		CLASS II.		CLASS III.		CLASS IV.		TOTAL.	
	Number.	Tax.	Number.	Tax.	Number.	Tax.	Number.	Tax.	Number.	Tax.
		Rs. as. p.		Rs. as. p.		Rs. as. p.		Rs. as. p.		Rs. as. p.
<i>I. Professions—</i>										
(d) Law ...	1	15 10 0	...	...	...	...	...	...	1	15 10 0
<i>II. Employments.</i>										
(b) Servants (domestic)	1	14 10 0	...	...	...	...	...	...	1	14 10 0
<i>III. Commerce—</i>										
(b) Bankers and money dealers,	34	437 13 0	7	166 13 8	...	...	...	...	41	604 11 1
(c) Piece goods,	2	21 12 0	...	...	...	...	...	...	2	21 12 6
(d) Traders in—										
2. Spirits, drugs, and tobacco	...	...	1	23 14 0	...	...	...	...	1	23 14 0
(g) Manufacturers										
2. in sugar ...	6	81 15 0	...	...	...	...	...	...	6	81 15 0
<i>IV. Land—</i>										
(a) Proprietors and sub-proprietors.	75	1,126 7 0	66	2,550 9 8	13	3,127 1 10	...	...	154	6,804 2 9
<i>VII. Miscellaneous</i>										
... ..	1	18 12 0	1	21 13 0	...	...	...	...	2	40 9 0
Total ...	120	1,716 15 0	75	2,762 5 4	33	3,127 1 10	...	...	208	7,607 4 10

42. This view, however, requires to be supplemented by a consideration of the local taxation and expenditure; as appears from the annexed tables, the expenditure on public works, dispensaries, and schools amounted to Rs. 1,10,881 in 1872; the local funds receipts were Rs. 1,10,602, of which, however, Rs. 24,646, which were a grant out of provincial funds, are already shown in the district revenues and do not represent additional taxation. The local fund receipts will then be Rs. 85,956. It appears therefore that the imperial and local expenditure amounts to Rs. 1,87,052 + 1,10,881 = 2,97,933, and the taxation to Rs. 16,12,999 + 85,956 = 16,98,955.

The district, therefore, is educated, governed and improved, apart from the cost of external superintendence, for about Rs. 0-6-0 per head; and the expenditure is only 17 per cent. of the revenue. The above revenue does not include that derived from opium, salt or sea customs.

Receipts.

				Rs.
One per cent.	road cess	...	...	14,558
Ditto	school cess	...	...	14,605
One-quarter per cent.	district dāk	...	...	3,724
2½	ditto	local rates and	margin cess,	41,334
Education fund	...	...	...	1,789
Dispensary ditto	...	...	...	2,918
Pound ditto	...	...	...	5,498
Nazul ditto	...	...	...	1,500
Total				85,956
Provincial allotment	...	...	...	24,646
GRAND TOTAL				1,10,602

Charges.

Education fund	...	...	...	29,159
Hospital and dispensaries	...	...	...	7,925
District dāk cess	...	...	...	3,900
Pound fund	...	...	...	1,052
Nazul ditto	...	...	...	1,444

Public Works.

Communications	...	...	39,479	
Civil buildings, &c.	...	...	17,412	
Establishment, &c.	...	...	10,510	
Total				67,401
				1,10,881

43. There is nothing remarkable to note now in the crime and criminal classes of Hardoi. Cattle-theft flourishes, but still there must be some reason for the comparative immunity of Hardoi from crime. In 1872 there were only 5,251 cases reported to the police and cognizable by them. Fyzabad, with the same population, had 11,173; Partabgarh, with a much smaller population, had 6,307. Perhaps the fact that there are a great number of resident landholders in Hardoi to watch their tenantry and be responsible for them may account for this. Unao, which is similarly situated in this respect, had only

5,458 crimes reported. Kanjars and Pásis are the most criminal. Accidental deaths are shown in a separate table, but probably some of them are murders.

Crime statistics.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts,	16	23	12	25	17	13	16	14	8	17	8	5
Culpable homicide ...	5	9	9	5	11	4	5	5	11	2	9	5
Dakaiti ...	...	2	2	1	1	5	...	1	...	1	...	1
Robbery ...	6	2	18	6	6	13	4	1	6	2	2	6
Rioting and unlawful assembly.	37	31	20	27	53	37	34	26	18	17	26	25
Theft by house-breaking or house-trespass.	2,108	3,020	3,482	2,151	2,360	2,541	217	240	464	269	252	260
Theft, simple ...	654	1,072	1,115	848	834	1,846	287	120	547	317	251	512
Theft of cattle ...	67	177	82	86	146	178	68	102	70	61	85	106
Offences against coin and stamps.	4	8	2	4	1	4	2	2	1	3	...	9

44. *Comparative memorandum of accidental deaths for the years 1867, 1868, 1869, 1870, 1871 and 1872.*

	Suicides.		By drown- ing.		By snake bite.		By wild quadru- peds.		By full of buildings.		By other causes.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1867 ...	...	...	92	97	58	89	7	14	10	20	48	27	255	247
1868 ...	...	...	85	63	57	70	7	9	10	2	45	29	204	164
1869 ...	...	...	96	89	68	63	8	10	14	4	77	11	223	164
1870 ...	19	44	108	113	49	60	...	4	17	14	60	15	253	250
1871 ...	25	48	92	93	49	101	...	...	16	11	65	16	247	269
1872 ...	29	47	35	106	65	70	2	3	24	15	48	27	274	221

45. Education has made very good progress in Hardoi. There are 4,762 children attending the schools; there are 13 female schools, and the central school at Hardoi has turned out some very creditable pupils. Education seems appreciated by the yeomen, who are aware of their own deficiencies; still the subscriptions in aid of education in 1871 were only Rs. 1,746. In the zila school at the central station the fees were Rs. 426, and the Government expenditure was Rs. 4,331. There are no newspapers, literary or educational societies in the district, nor are there any poor-houses, such as exist in Sitapur and Lucknow, nor charitable endowments.

Statement showing where the different schools are located.

Number.	Names of schools.	Pargana.	Kinds of schools.	Number of pupils attending the schools.
1	2	3	4	5
		TAHSYL HARDOI.		
1	Hardoi ...	Hardoi ...	Government zila school ..	160
2	" Ganj ...	Ditto ...	Branch to ditto ...	44
3	Thatheora ...	Bāwan ...	Ditto ditto ...	25
4	Maholia ...	Hardoi ...	Ditto ditto ...	20
5	Gopamau ...	Gopamau ...	Aided ver. town school ...	71
6	Bāwan ...	Bāwan ...	Ditto ditto ...	95
7	Majhia ...	Gopamau ...	Village school ...	64
8	Kaundha ...	Bāwan ...	Ditto ...	40
9	Bhainsri ...	Tandiaon ...	Ditto ...	43
10	Mānpur ...	Bāwan ...	Ditto ...	58
11	Ahrori ...	Gopamau ...	Ditto ...	45
12	Hariāon ...	Sara ...	Ditto ...	50
13	Basoha ...	Ditto ...	Branch to Hariāon school,	27
14	Turtipur ...	Bāngar ...	Village school ...	37
15	Sukra ...	Barwan ...	Ditto ...	31
16	Barwan ...	Ditto ...	Ditto ...	50
17	Knt ...	Sara ...	Ditto ...	40
18	Aubādpur ...	Barwan ...	Ditto ...	35
19	Khajurahra ...	Bāngar ...	Ditto ...	37
20	Tandiaon ...	Tandiaon ...	Ditto ...	34
21	Lonār ...	Barwan ...	Ditto ...	35
22	Sukra ...	Ditto ...	Female school ...	20
23	Bāwan ...	Bāwan ...	Ditto ...	16
24	Majhia ...	Gopamau ...	Ditto ...	22
25	Bakharia ...	Ditto ...	Ditto ...	20
			Total ...	1,091

Statement showing where the different schools are located—(continued.)

Number.	Names of schools.	Pargana.	Kinds of schools.	Number of pupils attending the schools.
1	2	3	4	5
TAHSYL BILGRÁM.				
1	Bilgrám	Bilgrám	Aided ver. town school	154
2	Mallánwán	Mallánwán	Aided school	134
3	Sándi	Sándi	Ditto	102
4	Durgáganj	Bilgrám	Village school	40
5	Sadrpur	Ditto	Ditto	30
6	Palia	Sándi	Ditto	35
7	Jarauli	Bilgrám	Ditto	38
8	Sultárganj	Mallánwán	Ditto	49
9	Atwa	Ditto	Ditto	35
10	Bánsa	Ditto	Ditto	38
11	Rághampur	Kachhandau	Ditto	38
12	Arjunpur	Katiári	Ditto	38
13	Gauria	Ditto	Ditto	38
14	Ghaunsár	Sándi	Ditto	34
15	Bihta	Bilgrám	Ditto	35
16	Admápur	Katiári	Ditto	28
17	Brijor	Katiári	Ditto	45
18	Babatmau	Mallánwán	Ditto	30
19	Sháhpur	Ditto	Ditto	23
20	Mídhoganj	Ditto	Ditto	30
21	Khasaura	Katiári	Ditto	37
22	Jarauli	Bilgrám	Female school	20
Total				1,051
TAHSYL SHAHABAD.				
1	Shahabad	Shahabad	A. V. town school	275
2	Piháni	Piháni	Aided school	112
3	Sháhpur	Saromannagar	Village school	51
4	Saromannagar	Ditto	Ditto	32
5	Naiagáon	Ditto	Branch to village school	28
6	Raiagaon	Pindarwa	Village school	50
7	Bandurha	Ditto	Branch to Raiagaon school,	31
8	Udharanpur	Shahabad	Village school	70
9	Pariál	Ditto	Branch to Udharanpur	32
10	Lakhnaur	Pachhoha	Village school	32
11	Bhurkhani	Ditto	Ditto	41
12	Pali	Pali	Ditto	60
13	Madnapur	Ditto	Ditto	32
14	Sarái	Ditto	Ditto	30
15	Karáwan	Alamnagar	Ditto	33
16	Bigáon	Ditto	Branch to Karáwan school,	32
17	Fatehpur Gaind	Shahabad	Village school	35
18	Sahjanpur	Páli	Ditto	48

Statement showing where the different schools are located—(concluded).

Number.	Name of schools.	Pargana.	Kinds of schools.	Number of pupils attending the schools.
1	2	3	4	5
TAHSYL SHAHABAD— (concluded.)				
19	Dihlia	Piháni	Village school	55
20	Básatnagar	Shahabad	Ditto	41
21	Puraili	Ditto	Ditto	26
22	Bári	Ditto	Branch to Puraili	26
23	Miakupur	Pachhoha	Village school	40
24	Barwára	Ditto	Ditto	37
25	Amrauli	Sara	Ditto	54
26	Dhanwár	Ditto	Ditto	35
27	Sandurpur	Ditto	Ditto	31
28	Sakrauli	Saromannagar	Ditto	18
29	Sásdatnagar, No. I.	Pindarwa	Ditto	57
30	Ditto, No. II.	Sara	Ditto	32
31	Mansurnagar	Mansurnagar	Ditto	48
32	Nisauli	Saromannagar	Ditto	42
33	Babúrpur	Pali	Ditto	44
34	Pindarwa	Pindarwa	Ditto	41
35	Lakhmapur	Pali	Ditto	30
36	Piháni, No. I.	Piháni	Female school	40
37	Ditto, No. II.	Ditto	Ditto	24
38	Ditto, No. III.	Ditto	Ditto	29
39	Rajjanganhi	Pindarwa	Ditto	19
40	Andhāranpur	Shahabad	Ditto	27
41	Paríál	Ditto	Ditto	17
42	Kurari	Pachhoha	Ditto	26
43	Barwára	Ditto	Ditto	25
Total				1,068
TAHSYL SANDILA.				
1	Sandila	Sandila	A. V. town school	170
2	Beniganj	Ditto	Village school	52
3	Ashi	Ditto	Ditto	29
4	Ghoghera	Ditto	Ditto	30
5	Bálamaui	Bálamaui	Ditto	41
6	Atrauli	Gundwa	Ditto	38
7	Gundwa	Ditto	Ditto	49
8	Ghausganj	Sandila	Ditto	60
9	Bihndar	Ditto	Ditto	49
10	Bbaráwan	Gundwa	Ditto	55
11	Kaliyámmal	Kaliyámmal	Ditto	37
12	Bihnsar	Sandila	Ditto	36
Total				652

46. The post-offices in the four tahsils of the district are as follows :—

Name of tahsil.				Post-office.
Sandila	...	...	...	Sandila khás.
Ditto	...	...	...	Utranli.
Ditto	...	...	...	Kachhona.
Ditto	...	...	...	Beniganj.
Hardoi	...	...	...	Hardoi.
Ditto	...	...	...	Bijsawán.
Ditto	...	...	...	Tandiaon.
Bilgrám	...	...	...	Bilgrám khás.
Ditto	...	...	...	Saudi.
Ditto	...	...	...	Mallánwán.
Ditto	...	...	...	Mádhoganj.
Ditto	...	...	...	Khusaura.
Shahabad	...	...	...	Shahabad khás.
Ditto	...	...	...	Bharkumri.
Ditto	...	...	...	Piháni khás.
Ditto	...	...	...	Naktaura.

Post-office statistics for 1873-74.

LETTERS.		PAPERS.		PACKETS.		PARCELS.	
No. given out for delivery.	No. returned undelivered.	No. given out for delivery.	No. returned undelivered.	No. given out for delivery.	No. returned undelivered.	No. given out for delivery.	No. returned undelivered.
139,074	1,362	7,072	52	1,274	...	364	...

SECTION V.

HISTORY.

Early history—The Moslem conquest—Battle of Bilgrám—Modern Hindu history—The Chhattari castes—Turbulence of the district—The former governors.

47. The early traditions of this district, though not so abundant as those of Unao, and perhaps Sitapur, will well repay an attentive research. The most remote concern themselves, not, as is usual, with the Rámáyana cycle, but with that of the Mahá-

bhárata. Bala Ráma, the brother of Krishna, in one of his visits to the shrine of Nímkhár, in Sitapur, received complaints from the Brahmans against Bil of Bilgrám, a local giant or chieftain who used to throw dirt at the worshippers at Nímkhár. The details are given under heading Bilgrám, and it need only be remarked here that a distinct conflict of several faiths is referred to. Bala Ráma came to Nímkhár with the Brahmans; there he found the Rishis, the holy men of the aboriginal faith; he struck off the head of one who would not rise to pay him respect with a blade of kusa grass; the Brahmans disapproved the action as unseemly, but evidently regarded it as a very venial offence compared with slaying a Brahman. Bil, or his son Illál, seems, however, to have been a very profane wretch who cared for no rites of any kind, so Bala Ráma slew him with a ploughshare. Bilgrám, at any rate, was an ancient aboriginal town situated on a bluff over the Ganges which then flowed beneath it.

48. The next facts concerning Hardoi history are connected with the Musalmán colonization. *The Moslem conquest.* Báwan was occupied by Sayyad Salár in 1028. The Shekhs declare that they conquered Bilgrám in 1013, but the permanent Moslem occupation did not commence till 1217 A. D. Gopamau was occupied somewhere about the time of Sayyad Salár; indeed it was the earliest conquest in Oudh effected by that prince. One of his captains, Sayyad Makhdum Aziz-ud-din, Shekh, commonly known as Lál Pír, was despatched across the Ganges from Kanauj; he was slain at Gopamau, and was of course canonized; but Sayyad Salár left two new candidates for martyrdom in that town, Nasrat Khan and Jáfar Khan, who survived, and whose descendants are still extant. The settlement of Páli by a Pánde Brahman, a Risáldár, and a Shekh, all of whom are represented at this day by men of property in the neighbourhood, is a curious instance of the stability of oriental families. Isauli, in Bangar, was also conquered by Sayyad Salár, in 1030 A.D., and the tomb of a martyr there killed is still to be seen. Sándi and Sandila were not occupied by the Moslems till long after the events above referred to. The latter was the capital of a Pási kingdom which seems to have spread over the country down both banks of the Gumti and the Sai, extending from its original seat at Dhaurahra and Mitauli. The Pásis, it may

be remarked, are still very powerful in Hardoi. The histories of the Musalmán colonization, when properly studied, may be expected to throw more light upon the aboriginal inhabitants; at present all is very dim and dubious, there is little to be gathered from their descendants, and except the mere names of Pási and Thathera, there is no link apparent between them and the races of the present day.

49. It were easy to write an elaborate chronicle of events which have happened on the soil of Hardoi, of armies which have passed over it, of kings who have fled through it, of great battles fought within its borders, but such chronicles would not constitute the history of Hardoi. Owing to its geographical situation, on the eastern side of the Ganges, and covering the fords near the great city of Kanauj, over which lay the road from Delhi and Kábul to Jaunpur, Patna, and Bengal, many great armies of the eastern and western empires were at different times marshalled against each other in Hardoi. There the Sharqi kings of Jaunpur mustered their forces and bid defiance to the Lodi lords of Delhi; here again the Khilji for a brief space rallied his forces against the Mughals and placed the seat of his empire at Bilgrám; between Bilgrám and Sándi again was fought the great battle between Humáyun and Shere Sháh, which drove the Mughals from India. In after times again, Hardoi was the border land between the Wazír of Oudh and the Rohilla Afgháns. Here the gallant Newal Rae perished, and Ahmad Khan Bangash forced his way into Oudh. It was this constant passage of successive armies which rendered the formation of any organized government in Hardoi impossible till after the accession of Akbar.

The whole of north Hardoi was a jungle in his time. In this forest Piháni, which means the place of concealment, was founded by Sadr Jahán. Prior to this Bilgrám had been founded in the reign of Altamsh (1217 A.D.) by Shekh Muhammad Faqih. Sándla had been conquered from the Pásis in the reign of Allá-ud-din Khilji, but till Akbar's reign these settlements had been mere outposts—military garrisons. With the Mughals, as I have elsewhere pointed out, cannon came into general use, and the fords of the Ganges lost their strategical importance because the crossing of troops could always be protected by the new engine of warfare. Hardoi

then ceased to be the natural meeting place of east and west India, the jungles were cleared, new colonies were founded at Gopamau in the reign of Akbar, at Shahabad and at Sándi in the reign of Shah Jahán. It is not clear what were the precise relations of these Musalmán lords to their Hindu neighbours. Those of Bilgrám pretend to have had authority over parganas Báwan, Sándi, and Hardoi, yet we find that they purchased the few villages which constitute their present estate one by one at different times extending over a long period; in fact their estate is not the conquest of an invader, but the slow accumulation of thrift and diplomacy exercised upon more simple and rustic neighbours. Similarly the Saudila Musalmans are not even mentioned by Sleeman as landlords, and the major part of their property was acquired at a very recent date. The country was probably thinly peopled by Hindus, mostly covered with jungles, dotted here and there by the red brick forts of the Musalmans in military occupation.

50. The annals of Bilgrám are epitomized as follows. An account of the various battles of Bilgrám, including the last great fight which took place on Hardoi soil, may also fitly be given here.*

From the Junaidia and Shajra-i-Taiba (family histories of the Bilgrám Sayyads) I learn that in the same year (1217 A.D.) Sayyad Muhammad, fourth in descent from Abdul Fazl, a Sayyad† of Wásit in Irák, whom political troubles had forced to leave his country and to flee into Hindustan, marched to Bilgrám with a large force of Firshauri Shokhs, drove out the Hindus (Sri Rám and the Raikwárs), and settled there. The services of the Sayyads were rewarded with a rent-free grant of one-tenth of the tract afterwards known as pargana Bilgrám. For three hundred years, or till the accession of Bábar (1526 A.D.), this grant is said to have been upheld. Then Bábar, to punish the Sayyads for their opposition, here as elsewhere, to his conquest of India; resumed their grant, but conferred on Sayyad Bhikbháran the chaudhriship of the

* The next four pages are borrowed from the draft of the Bilgrám pargana article for the Gazetteer.

† "From him are descended the most renowned Musalman families in Northern India, the Barhah and Bilgrámi Sayyads, and in Khairabad, Futehpur, Haawa, and many other places branches of the same stem are found." (Chronicles of Unao, page 93.)

tract. It may, I think, be inferred that the special cause of the resumption of the *jágir* of the Bilgrám Sayyads was their complicity in the rebellion of the eastern Afghán chiefs of Jaunpur and Oudh during the last two years of the reign of Ibráhím Lodi. "At this time (just after the battle of Panipat) the North of India still retained much of its original Hindu organization ; its system of village and district administration and government, its division into numerous little chieftainships or petty local governments, and in political revolutions the people looked much more to their own immediate rulers than to the prince who governed in the capital. Except at Delhi and Agra the inhabitants everywhere fortified their towns and prepared to resist. The invasion was regarded as a temporary inundation that would speedily pass off. Every man in authority raised troops and put himself in a condition to act. Those who held delegated authority or *jágírs*, being generally Afgháns, were consequently hostile to the new state of things. They soon came to an understanding among themselves and took measures for mutual co-operation." (Erskine, India under Bábar and Humáyún, I., 442.)

"In the eastern provinces of Jaunpur and Oudh the opposition (to Bábar's progress) presented even a more regular form. There the confederacy of Afghán chiefs who had been in open rebellion against Ibráhím (Lodi) for two years before his death still continued. The insurgents now possessed (in 1526) not only Behar but nearly the whole territories of the old Sharqi monarchy, especially the country on the left bank of the Ganges ; and had even crossed to the right bank of the river and taken possession of Kanauj, and advanced into the Duáb.

"It was clear that the Afghán chiefs who till now had ruled with nearly unlimited authority both in Delhi and Behar must be ruined if Bábar settled in Hindustan. But it was no sooner known that his invasion was not to be a temporary inroad like those of Mahmud of Ghazni and the great Taimúr, but that he was to remain in the country and to govern it on the spot, than new fears and new hopes began to operate both on the natives and the Afgháns. His affairs began to brighten he was acknowledged by the Afghán army of Sultán Ibráhím (Lodi), which under Shékh Bayazíd Farmuli and Fíroz Khan had been successfully employed against Sultan Muhammad

Shah of Behar and the revolted chiefs of the east. Both Bayazid Farmúli and Fíroz Khan now submitted to Bábar, who bestowed on them and the leading officers of their army large assignments, chiefly in Jaunpur and Oudh, out of the revenue of the territories that were still in the hands of the insurgents to whom they were opposed."

In 1527 A.D. the country beyond the Ganges being still disturbed by the Afghán chief Bában, who had occupied Lucknow and forced Sultan Muhammad, Bábar's governor, to abandon Kanauj, Bábar "bestowed the government of these countries on Muhammad Sultan Mirza, a grandson of the great Sultan Husen Mirza of Khorásán and one of the Emperor's favourite officers, and sent him with a strong army to recover the lost territory. Bában no sooner heard that Muhammad Sultan had crossed the Ganges than he deserted Lucknow and retired once more into the upper country." *Ibid*, p. 477.

The Sharaif Usmání mentions a farmán of Bábar of this date, addressed to this Muhammad Sultan, upholding a previous grant of mauza Auhádpur to the Shekh Qazi of Bilgrám, Abdul Dáim.

In 1528 A.D. Muhammad Sultan, having been attacked and defeated by the Afghán insurgents, "was forced to abandon Lucknow, to recross the Ganges and fall back on Kanauj," and at last to evacuate Kanauj and retire on Ráberi. The revolt had been strengthened by the accession of Shekh Bayazid with his whole army. At Bábar's approach the Afgháns abandoned Kanauj, "and, retreating across the Ganges, took up a position on its left bank opposite to that city, determined to dispute the passage of the river."

They must have crossed close to Bilgrám. Bábar bridged the Ganges lower down at Nánamau Ghát near Bángarman, re-occupied Lucknow, and pursued and routed the Afgháns near Ajodhya.

In 1534 A.D., in the reign of Humáyún, Muhammad Sultan Mirza rebelled and raised an army of six thousand Afgháns and Rajputs at Kanauj. In two years he had made himself master of the country from Kanauj to Jaunpur, and

caused the khutba to be read in his own name. "He fixed the seat of his government at Bilgrám, opposite to Kanauj, and had gained sufficient strength to send his son Ulugh Mirza with a large force to besiege Jaunpur, while Shah Mirza, another of his sons, reduced Karra Mánikpur. Kanauj too had fallen into his hands." (*Erskine, II.*, 89.) The emperor's brother, Hindal Mirza, headed a successful campaign against the insurgents, and defeated them in the neighbourhood of Bilgrám. "Hindal Mirza, whom the Emperor had left in command at Agra, marched to quell this revolt, and soon retook Kanauj. As soon as Muhammad Sultan Mirza heard of his approach, he called in all his detachments and was joined by Shah Mirza, while Ulugh Mirza wrote to say that he would hasten with all possible speed to meet him; at the same time urging him not to hazard a battle till his arrival. Muhammad Sultan Mirza and Shah Mirza, encamping on the left (the Bilgrám) bank of the river, used every exertion to obstruct the passage of the imperial army. Hindal, however, eager to engage the enemy before Ulugh Mirza could join them, having discovered a ford ten miles above Kanauj, left his camp standing and effected a passage unobserved with all his troops. The two armies soon met face to face, but when they were on the point of engaging, a strong north-wester rising blew such clouds of dust right in the eyes of the insurgents that they could not keep their position. The imperial troops, who had the wind on their backs, availing themselves of their advantage, pressed hard upon the enemy, whose retreat was soon converted into a flight. Hindal, after taking possession of Bilgrám and the surrounding country, pursued the remainder of their army as they marched to form junction with Ulugh Mirza. He overtook them at Aud." (*Erskine II.*, page 90.) Here, two months later, another action was fought in which the rebels were finally dispersed; this was in 1537 A.D.

But the country from Jaunpur to Kanauj was still in a very unsettled state. "All the materials of revolt and resistance were amply scattered over the eastern provinces. They had for many years been the theatre of war, the minds of the inhabitants were unsettled, had become familiarized to change, and were almost strangers to regular government. Though the old Sharqi and the more recent Loháni dynasty had

disappeared, and though the attempts of Mahmūd Lodi and of Muhammad Sultān Mirza to revive the kingdom had failed, Sher Khan Śūr, a new candidate for distinction and power, had started up, was extending and consolidating his influence in Behār, and on the side of Bengal; and by his valour in the field and the equity of his financial administration was gaining the admiration and the affection of his subjects. The Afghāns in every part of India began to turn their eyes to him as the leader who at some future time might be destined to restore to them that proud ascendancy of their nation, the loss of which every man of them so deeply deplored." (*Erskine*, II. 109.)

Before marching against Sher Khan, Humáyūn entrusted Kanauj and the adjoining country to Nūr-ud-dīn Muhammad Mirza, who had married the Emperor's sister. During Humáyūn's absence in Bengal (1538) this officer joined Prince Hindal in his rebellion at Agra. Meanwhile Sher Khan had possessed himself of Behār and the country from thence to Kanauj. In 1539 the disaster of Chausar occurred. Sher Khan recovered Bengal. "He crossed the Ganges to renew the siege of Jaunpur, which, with the whole territory dependent on it, surrendered with little resistance. In like manner he overran the rest of the country east of the Ganges as far as Kanauj." (*Erskine*, II., 176). "In 1540 Humáyūn once more marched against Sher Shah, who by this time had recrossed the Ganges lying opposite Kanauj."

More detailed accounts of the battles which then took place, and of that which preceded it almost on the same spot, have been extracted from the native chronicles, *Erskine's Baber*, and other sources. The author of the *Life of Humáyūn* writes as follows :—

"I must now revert to the insurrection which took place during his majesty's expedition to Gujerat. Muhammad Zeman Sultān (a descendant of Timur and favourite of the late Emperor), taking advantage of his majesty's absence, gained possession of the countries situated on the north-east side of the Ganges, and fixed his own residence at Bilgrām, but despatched his son Aleg Mirza with a considerable force to seize on the provinces of Jaunpur, Karra, and Manikpur. As soon as this intelligence reached the Prince Hindal, the king's youngest brother and representative at Agra, he

collected an army and marched to Kanauj. In consequence of this event Sultán Muhammad recalled his divisions and encamped with all his force on the northern bank of the Ganges, to oppose the royal troops; in this situation the contending armies remained for some time. At length the emissaries of Hindal discovered a ford about ten miles above Kanauj. The prince immediately took advantage of this circumstance, and, having ordered that his camp should remain standing, marched quietly in the night, and, without being perceived by the rebels, crossed the river with all his troops.

"As soon as the day broke the two armies drew up in order of battle; but just as the engagement was about to commence a very violent storm from the north-west arose and raised such a dust that the sky was obscured, and blew with so much force in the faces of the rebels that they could not distinguish friend from foe, in consequence of which they took to flight and proceeded towards Jaunpur. The Prince Hindal, having thus gained possession of the district of Bilgrám, followed the enemy and again came up with them in the vicinity of Oudh; but as the forces of the two armies were now nearly equal, a considerable time was lost in skirmishing, and endeavouring to gain the advantage of each other. At length Muhammad Sultan, having received information that the king had returned in health and safety to his capital, was afraid to contend any longer, and fled with all his family towards Couch Behar, which adjoins the territory of Bengal. The Prince Hindal then proceeded to Jaunpur and took possession of that district." (*Pages 7-8 of Memoirs of Humáyún.*)

"The following day the king,* attended by the whole army, left the city and encamped on the plains of Allypur; he then reviewed and mustered the troops, the number of which amounted to 90,000 cavalry, but as some of them were not properly equipped, his majesty ordered them to be well supplied from the arsenal. He also conferred honorary dresses and other marks of distinction on all the principal officers, and omitted nothing to rouse the spirits and encourage the soldiers for the ensuing campaign. After a few days' march the army reached Kanauj, which is situated on the western bank of the Ganges, and here learned that Sher Khan was encamped on

*Humáyún.

the other side of the river ; at this time an express arrived from Rája Perbéhan of Aroul, offering to join him with troops, provided the king would meet him at Pute. His majesty, however, would not agree to this measure, but gave orders for the army to cross the river at Kanauj." (*Pages 20-21 of Memoirs of Humáyún.*)

51. Humáyún had raised an enormous army consisting of 100,000 men, with nearly 100 guns, including swivels. He moved down to Mehndíghát near Kanauj ; Sher Shah encamping opposite ; here Muhmmad Mirza and Ulugh Mirza, who had been received into favour again by Humáyún, deserted. Whether the scene of their former defeat embittered rankling memories, or whether they thought that their opium-eating monarch had no chance against Sher Shah, we know not, but their ingratitude was black and fatal to the Mughal cause. On the other hand, the chivalrous Raja of Arol, Partab Singh, wrote offering to join the emperor with all his forces. Desertions occurred daily, and merely to stop them the Mughal force crossed the river and encamped with the Ganges at its rear—a fatal tactical error. The battle which occurred is one of the most remarkable in the history of the world, and has yet its lessons for Indian strategists.

It is perfectly clear that fourteen years in the Indian plains, and unlimited indulgence in all the luxuries of the prostrate land, had enervated the Mughal troops to a degree such as we can now hardly conceive.

There happened to be in the line a celebrated Chaghaút chief, Haidar Mirza Doghlat, a distant relative of Humáyún, who had recently come down from the hills of Farghána, had become Humáyún's brother after the fashion of the nation, accompanied him in the campaign, and now witnessed with astonishment and disgust the effeminate and cowardly behaviour of his former companions in arms, the amírs who twelve years before had hurled back 50,000 of the bravest Chhatris of Rájpútána by their steady and disciplined valour ; and 120 of whom had put to flight a whole army of those very Patháns before whom they were trembling. Facts, which are only credible because they are confirmed by the concurrent testi-

mony of several eyewitnesses, compel us to believe that the whole nature of the hardy Tartars had changed.

Shortly before the battle of Chaunsa Humáyún found himself beset by the Patháns. He actually appealed to his principal general, his cousin Askari Mirza, and promised to grant him any four boons he would ask: provided he would extricate him from his difficulties by marching against the enemy. Askari Mirza summoned his officers and consulted them what he should ask for, saying his own affections were fixed, first on money, second on the muslins and silks of Dacca, thirdly on handsome girls, fourthly on eunuchs; his officers replied that the times were too risky for eunuchs and women, but that they would fight their bravest if the Emperor would raise each man a step in rank and give them a large sum of money in cash.

Imagine the brigade generals on the eve of a battle being invited by the commander-in-chief to state on what terms they would consent not to run away; and answering that they loved women, but that gold and promotion were more preferable, because more portable on the march, and that he must pay down cash, as mere promises were useless. Most of these mercenary and profligate chiefs had perished on the field of Chaunsa. Yet the same spirit survived.

In Samarqand Bábar had maintained the sternest discipline: he had shot down soldiers who dared to pillage; he had caused to be restored every single article which had been plundered from a caravan passing near his camp.* In a few short years the bravest and best disciplined army of the age had become a mob of cowardly and enervated debauchees. Not even the fearful lesson taught at Chaunsa had any effect. Haidar Mirza, one of themselves, shall describe his brethren:—“In the rest of the army were amírs only in name who enjoyed government and rich jágírs without the slightest tincture of prudence, or knowledge, or energy, or emulation, or nobleness of mind, or generosity—qualities from which nobility draws its name. On the day of battle they were all mounted on cuirassed horses and clothed in mail; between me and the extreme left of the centre stood seven and twenty amírs, all having the horse-tail banner. On the day of battle, when Sher Khan

*Erskine's Bábar, I., 188.

marched out with his army in columns, of the seven and twenty horse-tail standards that were with these great lords there was not one that was not hid, lest the enemy might see and bear down upon it. The soldiership and bravery of the amírs may be estimated from this trait of their courage. I reckoned Sher Khan's force at less than fifteen thousand, while I estimated the Chaghatai army at forty thousand heavy cavalry. When Sher Khan's army quitted their trenches, two of the columns drew up before the ditch, the other three advanced towards the army. On our side the centre was in motion to take the ground I had marked out for it, but we were unable to reach it. In the Chaghatai army every man, amír, wazír, rich and poor, has his camp-followers (ghuláms) ; so that an amír of any note, if he has a hundred retainers, will for himself and them have perhaps five hundred camp-followers, who in the day of battle do not attend their master, and are not masters of themselves, so that they wander at large ; and as when they have lost their master's control they are under no other, however much they may be beaten, back, or face or head, with mace or stick, they are totally unmanageable. In a word, by the pressure of the masses of these men the troops were quite unable to keep their ranks ; the camp-followers crowding behind bore them so down that they were thrown into disorder, and the crowd continuing still to press on, some on one side, some on another, pushed the soldiers upon the chains of the carriages. Even then the camp-followers who were behind went on urging those before till in many instances the chains burst and every person who was stationed at the chain so broken, driven out beyond it, while the order, even of such as kept within, was totally broken and destroyed, and from the pressure and confusion not a man could act.

"Such was the state of the centre, nor were matters more prosperous on the right. As Sher Khan's three columns approached, a cry of defeat was heard, and that instant a panic seized the men ; and before an arrow was shot from a bow they fled like chaff before wind. The fugitives ran towards the centre. Here they found all in disorder. The camp-followers, having pushed clear through the line, had disordered everything and separated the Mír from the men, and the men from the Mír. But when to this confusion the rush of the terrified men flying from the right was added, the defeat was

sure and the day irretrievable. The Chaghatai army, which counted forty thousand men in armour, besides camp-followers and artisans, fled before ten thousand. It was not a fight but a rout, for not a man, friend or foe, was even wounded. Sher Khan gained a great victory; the Chaghatais suffered a ruinous defeat. Not a cannon was fired, not a gun: the artillery was totally useless.

"When the Chaghatais took to flight the distance from the field of battle to the banks of the river might be about a *farsang*. Before a man was wounded, the whole army, amírs, bahádurs, and common men, fled, broken and dismayed, to the banks of the Ganges. The enemy's army followed and overtook them. The Chaghatais not having time to take off their horse armour or their own cuirasses, plunged, accoutred as they were, into the stream. Its breadth might be about five bow shots. Many amírs of illustrious name perished, and all from want of concert and control. Every one went or came at his own will. When we emerged from the river on the other bank, a monarch who at noon had seventeen thousand artisans in his establishments was mounted upon a wretched spavined horse, with both his head and feet bare. Permanence belongs to God alone, the King of Kings. The author had nearly a thousand persons, retainers and servants, of whom only sixty escaped out of the river, all the rest were drowned. From this instance the general loss may be estimated. When he reached the Ganges he found an old elephant and mounted into the háuda, where he found a eunuch of his household named Káfur. He ordered the driver to cross the river, but the man told him that the animal was quite unequal to it, and would be drowned. Káfur hinted to the Emperor that the man wished to carry over the elephant to the Afgháns, and that it was better to put him to death; that he would undertake to guide the animal. On this Humáyún drew his sword and struck the driver, who fell wounded into the water. The eunuch then stepped down on the elephant's neck and directed him across. As they gained the banks, which were very steep, the Emperor found it difficult to mount them, when a soldier who had just gained the shore, presenting his hand to the Emperor, drew him up. Humáyún asked his deliverer's name, and was answered Shams-ud-dín Muhammad of Ghazni, in the service of Mirza Kámrán. The Emperor made him

high promises. At this moment he was recognized by Makhdúm Beg, one of the Kamrán's nobles, who came forward and presented his own horse. Shams-ud-dín afterwards became one of the most distinguished noblemen of the empire, was made Khan Azam, and was the *atkeh* or foster-father of Akbar, in those days a connection of no small importance."

A more extraordinary battle never was fought. The mass of the Mughals had nothing to expect but victory or death. The Ganges—deep, rapid, and swarming with crocodiles, also now swollen by the melting snows—lay behind them. No quarter was to be expected from their treacherous foes, no flight was possible through a hostile country. The men who lost Chaunsa were rash and vainglorious, but those who lost Bilgrám were such cowards and fools as the world has seldom seen. Men wearing heavy cuirasses expected to swim the Ganges in the end of May, to escape on foot from the Pathán cavalry, or to meet with mercy from Sher Shah. They had deserted from the line before the battle, not to join the enemy, for even policy could not overcome Sher Shah's hatred of the Turks, but simply to look after their estates and hide them from the storm of wars. Where was the fierce courage of the Turks which was now and for a century afterwards to make the Kings of Europe and the Kaiser himself tremble for their capitals? Had it vanished with the snows on which it grew, or with the poverty which spurred it to conquest? Humáyún declared that the dissensions of his brothers caused his defeat, but three brothers fought or rather fled side by side from the sandhills of Bilgrám. The native historian declared that women and gold were what wrecked the Mughals, but plenty of both has always in India been the lot of prowess and success with the sword. Sher Shah must have had a very tolerable harem if under its name he could introduce 1,200 palanquins, each credited with a fair passenger, into the fort of Rhotas. I trace the cause of the great Mughal disaster at Bilgrám to the fact that poor and uncultivated men were brought down from their native hills, were placed in a hot country with a most relaxing climate, in a possession of great wealth and perfect leisure, and their valour oozed out beneath the weight of profligacy, avarice, gluttony, and sleep, which make the lives of wealthy Indians.

52. The history of the later Hindu inhabitants is of no interest; other districts have sometimes during the many centuries produced individuals like Tilok Chand, Lone Singh of Mitauli, Jodh Singh of Dhaurahra, Partab Singh of Partabgarh, Balbhadar Singh of Tiloi, who really left their marks on the annals of the district. Hardoi cannot boast of one great name. The Ahbáns, really Cháwar Chhattris, occupied Gopamau about 100 A.D., if we are to believe themselves, and never did anything worthy of mention up to date. The Sombansis came from Kumlráwán to Sándi about 1400 A.D. Their chief, Raja Santan, was compelled to yield to the Musalmáns; he retained Santan Khara, now Sándi, for some time, and then abandoned it for Siwáijpur, where his descendant still resides. The Gaurs allege that they were settled by Jai Chand of Kanauj about 1180 A.D., having come from Shiuráijpur. The Nikumbhs came, they say, from Alwar about 1450 A.D.; the Katiárs from Farukhabad about 1550 A.D.; the Bais of Gundwa from Baiswára: but the head of this family, Randhír Singh of Bharáwan, represents that he is descended from Tilok Chand, thirty-one generations removed, and that the title of rája was conferred on his ancestor by the Emperor for bravery in the field. Now all the Baiswára descendants of Tilok Chand only record eighteen generations from him to the present line, and the true origin of the Bharáwan ráj is related in the Mulihabad article of the Gazetteer. The descent from Tilok Chand is then probably as fabulous as the details are incorrect. None of the above families have any history worth relating; a few facts are given about each under the pargana headings. Another account represents the Nikumbhs as being a Kachihwáha or Súrajbans clan which left Aral or Arwal in Jaipur, and alternately served the Janwár Rája of Delhi and the Ráthor of Kanauj in the neighbourhood of Farukhabad. They received the name of Nikumbh—"nekkám"—from Rája Santan, whom they had by some means got released from imprisonment at the court of his sovereign, Jai Chand of Kanauj. This derivation seems apocryphal; another is that the word means low caste or illegitimate. At any rate four brothers got different grants, one near Sonára, pargana Sandila, another near Sándi, a third got one in Alamnagar, the fourth settled in Farukhabad Pipargáon. The colony in Sándi afterwards emigrated to Sandila; they have now 119 villages.

The Gaurs, who are the most powerful clan in the district and occupy its centre, drove out the Thathers from Báwan and Sara, it is alleged, during the time of the Kanauj sovereignty. This was probably a seat of aboriginal power, for it was attacked by Sayyad Sálár A.D. 1024, and many ancient sites and large wells attest its former greatness. Further, there is in Báwan a Súrj Kund, or tank sacred to the Sun ; formerly many thousands of people used annually to assemble here to worship, but within the last twenty years this cult has given place to modern Brahmanism, and the spot is now almost deserted. The tradition, as related at length in the Sara and Báwan articles, states that two young sons of the Gaur Kuber Sáh of Garganjari were buried alive by the barbarian Thather chieftain. They were dug up by their father while still breathing : one who had lost an eye was called *Kána*, and survived to be the ancestor of the Káne Gaurs ; from the other sprang the *Áne*. These two branches have now 104 villages, while two other Gaur clans, the Chaubes and Chaudhris, hold 50 and 24 respectively.

In nearly all cases, that, for instance, of the Ahbans, sprung from Gopi and Sopi, the Gaurs, and Nikumbhs as just related; we find the tribe claiming a descent from two or more brother immigrants from the west. The same story is told of the Raikwárs of Sailuk (see Bara Banki), of the Janwárs of Kheri, of the Jángres (see Kamp Dhaurahra), of the Sombansis of Partabgarh. In every case a rather monotonous tale is told. The high-caste Chhatris from the west wandered on seeking employment. Two brothers were entertained by the Bhar or Thather sovereign. In a few years a quarrel arose ; the barbarous chieftain either buried the children of the too powerful subject, or endeavoured to get him killed, or wanted to marry his daughter ; in some way he justified reprisals and was killed. Now, before rejecting these traditions as false we must remember that the supersession of a master by a servant is the common course of all Oriental Governments. Such changes frequently occurred ; at any given period the reigning line had probably ousted one to which it was in subjection a generation or two back. When the Aryan or Hindu system was introduced a Chhatttri origin was found for the then governing house ; the preceding dynasty was left in barbarism, but the change of rulers was represented as a conquest by a branch of the

Aryan race over Mlechas, or barbarians whom the retrospective caste founders did not care to ennoble. Noble pedigrees in fact were found for the rich and powerful, just as in another hemisphere ; but here they were endowed with the still higher distinction of having acted as pioneers and champions of civilization and Hinduism, and the catiff who stabbed his master became a defender of the faith.

53. Hardoi was the most violent and turbulent of all the districts of Oudh; it was divided into the Turbulence of the district. chaklas of Sandfā, Sāndī-Pāli, and Tandiaon ; the last in particular included the famous Bangar—the wild district east of and along the Sai—in which the Pāsis, the ancestral lords of the soil, had taken refuge and maintained a guerilla warfare with all authority, Hindu or Moslem. Ahrori, in Gopamau, was their main residence. A number of their Chhatttri neighbours, like the English lords of the pale in Ireland, took part with them.

54. The following were the most celebrated nāzims and chakladars who ruled any part of the district during the Nawabi :—

			<i>Fasli.</i>
Nūr Ali Khan	...	...	1185
Ambar Ali Khan	...	...	1191
Rāja Sītal Parshād, a brave but ferocious soldier	...	...	1192—1198
Fateh Ali Khan	...	...	1199
Ghulām Muhammad Khan	...	...	1200
Mehndi Ali Khan	...	...	1220—1227
Rāja Gubardhan Dās Kāyath, ances- tor of Rāe Fateh Chand and Dhan- pat Rāe, Taluqdars	...	...	1228—1229
Shekh Imām Bakhsh	...	...	1230—1233
Amirt Māl Pāthak	...	...	1234—1236

But in 1230-1235 Bakht Mal, a Kashmīri Brahman, was chakladar of Tandiaon. He was succeeded by Dīla Rām from 1235—1251, save that Abdulla Beg held 1240-1241, and Farīd-ud-dīn Ahmad 1248-1249. From 1251 to 1254 Tahawwar Khan and Husen Ali Khan were chakladars ; then Shīu Nāth, son of Dīla Rām, succeeded, and with Kidār Nath as his naib held till annexation in 1263 fasli (1856).

In Sandíla the consecutive chakladars were:—

	<i>Pusli.</i>
Chaudhri Hashmat Ali ...	1242
Murli Dhar ...	1252
Naqi Ali Khan, Nawáb, with Kunwar Ráj Bahádur, naib in charge of division of the district ...	1255
Khwája Husen Bakhsh ..	1259
Chaudhri Hashmat Ali again ...	1260 to annexation.

These four chakladars changed in fourteen years; but the most commended administration was, it is alleged, that of Naqi Ali Khan, whose naib was a warlike Káyath, who gained success by storming the forts of Jarawa and Ruia in fierce battles.

Colonel Sleeman writes as follows, referring to Tandiaon :—

55. "January 22nd, 1849.—Tandiaon eight miles west. The country level, and something between dumati and matyar, very good, and in parts well cultivated, particularly in the vicinity of villages; but a large portion of the surface is covered with jungle, useful only to robbers and refractory landholders, who abound in the pargana of Bangar. In this respect it is reputed one of the worst districts in Oudh. Within the last few years the king's troops have been frequently beaten and driven out with loss, even when commanded by a European officer. The landholders and armed peasantry of the different villages unite their quotas of auxiliaries, and concentrate upon them on a concerted signal, when they are in pursuit of robbers and rebels. Almost every able-bodied man of every village in Bangar is trained to the use of arms of one kind or another, and none of the king's troops, save those who are disciplined and commanded by European officers, will venture to move against a landholder of this district; and when the local authorities cannot obtain the aid of such troops, they are obliged to conciliate the most powerful and unscrupulous by reductions in the assessment of the lands or additions to their nankar."—(*Vol. II., pages 14-15.*)

56. Another incident of life among the Hardoi Chhatris may be also given from the same author :—

"I omitted to mention that at Busora, on the 27th, a Rájput landholder of the Sombansi tribe came to my camp

with a petition regarding a mortgage, and mentioned that he had a daughter, now two years of age ; that when she was born he was out in his fields, and the females of the family put her into an earthen pot, buried her in the floor of the apartment where the mother lay, and lit a fire over the grave; that he made all haste home as soon as he heard of the birth of a daughter, removed the fire and earth from the pot, and took out his child. She was still living, but two of her fingers, which had not been sufficiently covered, were a good deal burnt. He had all possible care taken of her, and she still lives; and both he and his wife are very fond of her. Finding that his tale interested me, he went home for the child, but his village was far off, and he has not been able to overtake me. He had given no orders to have her preserved, as his wife was confined sooner than he expected; but the family took it for granted that she was to be destroyed, and in running home to preserve her he acted on the impulse of the moment. The practice of destroying female infants is so general among this tribe, that a family commonly destroys the daughter as soon as born, when the father is from home and has given no special order about it, taking it to be his wish as a matter of course."—(*Vol II., pages 59-60.*)

CHAPTER II.

GAZETTEER OF PARGANAS, TOWNS, AND IMPORTANT VILLAGES

57. ALAMNAGAR *pargana*., *tahsíl* SHAHABAD.—A wild backward *pargana*, in the extreme north of *tahsíl* Shahabad. The Sukheta stream on the west, and the Bhainsta on the east, separate it from *parganas* Shahabad and Piháni. On the south it is bounded by *pargana* North Sara. On the north and north-west it touches the districts of Kheri and Sháhjahánpur. Its greatest length and breadth are ten and a half and nine miles. Only 19 of its 59 square miles are cultivated.

Four of its forty-three villages are uninhabited jungles, the property of Government. The surface is level. To the east and west, along the banks of the Sukheta and Bhainsta, spread almost unbroken belts of dhák (*Butea frondosa*) and thorn jungle that teem with nil-gáe, wild hogs, hares, pea-fowl, grey partridge, and bush quail. The cost and labour of guarding his crops from the depredations of wild animals is a heavy drag on the cultivator, so that wherever the neighbouring jungle is thickest, there rents are lowest. Down the middle of the tract, midway between the two streams, a partial clearance has been made, and is extending. The proportion of light and sandy soil (*bhúr*) is far lower than anywhere else in the district, being only 14 per cent. of the cultivated area. Good loam (*dumat*) and clay (*matyúr*) abound. The water-supply is copious.

Nowhere else in the district is so large a portion, 59 per cent. of the cultivated area, watered. Five-sixths of the irrigation is from wells, and the rest from tanks, ponds, and the Sukheta. The Bhainsta dries up too soon to be of much use, except to moisten the fields along its banks and by percolation to raise the water-level in the wells. In two-thirds of the villages large kacha wells, worked with bullocks and a leathern bag, are dug for from Rs. 2 to Rs. 8, and last from two to four years. In three villages lever wells with an earthen pot (*dhenkli*) are used, which cost from Rs. 2 to Rs. 5, and have to be renewed each year. The soil is especially adapted to the

growth of sugarcane; and the nearness of the Rosa Factory at Sháhjahánpur, only sixteen miles off, will some day devlope this backward branch of the agriculture of the pargana.

There is no scarcity of cultivators at present, but the pressure of population upon soil, only 258 to the square mile, is too light to stimulate the lazy Nikumbhs to stub their wastes and improve their careless tillage.

Less than six acres is the average area of cultivation to each plough, a lower one than anywhere else in the district. Roads are much wanted. A cart-track, for it is little more, runs through the pargana from north-west to south-east, on the way from Sháhjahánpur to Piháni. The staple products are millet, wheat, barley, gram, country cotton, and arhar. Of the 43 villages, $22\frac{1}{2}$ are owned by Nikumbh Rájputs and 9 by Chamár Gaurs, 4 have been decreed to Government, one is held by Tiwari Brahmans, two by Káyaths, and $4\frac{1}{2}$ by Muhammadans. The tenures are zamindari and imperfect pattidari.

The land-revenue demand, excluding cesses, amounts to Rs. 24,517—a rise of 89 per cent. on the summary jama—and falls at Rs. 1-15-7 per cultivated acre, Re. 0-10-3 per acre of total area, Rs. 11-6-3 per plough, Rs. 2-4-3 per head of agricultural, and Re. 1-9-9 of total population.

The population is 15,221. Hindus to Muhammadans are 13,713 to 1,508; males to females 8,398 to 6,823; and agriculturists to non-agriculturists, 10,965, or 72 per cent., to 4,256. Three-fifths of the Muhammadans are converted Ahírs (Ghosis). A fifth of the Hindus are Chamárs. Nikumbh Chhatris are rather less than a sixth; Brahmans, Pásis, and Ahírs, make up nearly a third. Of the other castes, Banians and Muráos are most numerous.

No melas are held. There is a village school at Karáwan (33), with a branch at Bijgáwan (32). Weekly markets are held at Karáwan on Wednesdays, and at Pára on Sundays.

Until 1703 A. D., Alamnagar was included in the great Kheri pargana of Barwár Anjana, Sarkár Khairabad. Local tradition sketches the following outline of the pargana's past history. Thatheras held it until, at some uncertain period in

the later days of Hindu dominion, a band of Gaur Chhattris, headed by Rájá Kuber Sáh, crossed the Ganges from Kanauj and crushed them out. Later on, about a generation before the fall of Kanauj, the Nikumbhs got a footing in the pargana in this wise:—A body of Kachhwáha Chhattris under the leadership of Naruk Sáh, left Arwal in Jaipur and sought service under the Túnwar rája of Delhi. By him they were deputed to reduce the rebel Bhais Ahírs of Pípargáon, in Farukhabad. They did their work, and were rewarded in the usual fashion with a grant of the rebel tract. To Nauhar Singh, son of Naruk Sáh, were born four sons,—Narpát, Magru, Gajpat, and Jhagru. Of these, Gajpat and Jhagru were fortunate enough to render signal service to Sántan, the powerful Sombansi rája of Sántan Khera (Sándi). Sántan had fallen into disfavour with his chief, the rája of Kanauj, and was in durance there. The Kachhwáhas, Gajpat and Jhagru, procured his release. In gratitude for their help Rájá Sántan conferred on them the title of Nikumbh (Nekkám), and added the more substantial benefit of 52 villages for Jhagru Sáh in the neighbourhood of Barwár and Lonára in the Sandíla country, and of 52 more for Gajpat Singh in what is now pargana Sándi. Of these the chief were Palia and Malhautu. The third son, Narpát Singh, remained with his father on the Farukhabad side of the Ganges. The fourth, Magru Sáh, was rewarded for good service with leave to settle in that portion of what is now the Alamnagar pargana, which had not been already appropriated by the Gaurs, and in and near Fatehpur Gáind, in what is now pargana Shahabad.

Side by side, doubtless not without constant feuds, the Gaurs and Nikumbhs occupied this tract, until, in the reign of Akbar, the Gaurs, then headed by Rájá Lakhmi Sen, waxed rebellious and were dislodged by Nawab Sadr Jahán, the illustrious founder of the line of Piháni Sayyads. The fortunes of the Nikumbhs fell as the star of the Sayyads rose. Village after village fell into the grasp of the Muhammadans, until at last all that was left to the Nikumbhs was Bahlolpur, their earliest settlement in these parts. So they called it Raho (the last left), and by this name is the ruined site of Bahlolpur still called. But the troubles of the Nikumbhs were not at an end. A deeper deep was in store for them. In the following reign, at a wrestling-bout between Gopál Sáh, Nikumbh,

and Taj Khan, a Pathán in the service of Sadr Jahán, the Nikumbhs and Sayyads fell out. The Nikumbhs got the worst of it; Bahlolpur, too, passed away from them, and the Sayyads named it Alamnagar, in honor of the reigning Emperor Alamgír the first (Aurangzeb). The Nikumbhs did not recover their position until about ninety years ago, when Asif-ud-daula resumed the revenue-free domain of the Piháni and Muhamdi Sayyads (then represented by the Sombansi pervert, Rája Ibádulla Khan), and gave to the depressed Nikumbhs and Gaurs an opportunity of again engaging for their lost possessions.

58. ARJUNPUR, *pargana* KATIARI, *tahsil* BILGRAM.—A village of 331 mud houses, chiefly occupied by Kanaujia Brahmans, on the Hardoi and Farukhabad border, between the Rámghanga and the Ganges, 7 miles north-east from Farukhabad and 16 west from Sándi. Only noteworthy as being the parent village, *per gron*, of the Katiár Chattris in the Hardoi district. (See Katiari.) Population 2,649.

59. ARWAL, *pargana* KATIARI, *tahsil* BILGRAM.—A Bais village of 518 mud houses, between the Rámghanga and Ganges, 11 miles south-west from Sándi. The Bais Chattris claim to have acquired it with Karanpur and Álampur peaceably by purchase from Bhurjis (grain-parchers) 800 years ago, in the time of their ancestor, Cháhat Deo of Karni Gráspur near Kanauj. The population amounts to 2,242.

60. ATRAULI, *pargana* GUNDWA, *tahsil* SANDILA.—A good sized Bais village, of 376 mud houses, eleven miles north-east from Sandíla. It is one of 81 villages said to have been wrested from the Gaurs by the Bais eleven generations ago. Population 2,615.

There is a weekly market, and a village school averaging 38 pupils.

61. BÁLAMAU, *pargana* BÁLAMAU, *tahsil* SANDILA.—A rich Kúrmi village of 518 mud houses, near the left bank of the Sai, fourteen miles north-west from Sandíla, and three miles to the west of the Lucknow road; gives its name to the Bálamau *pargana*. There is a daily market and a village school averaging 44 pupils. Population 2,376.

62. *BÁLAMAU pargana—tahsil SANDILA.*—A little pargana of fourteen villages, lying in the north-western corner of the Sandíla sub-division. The Sai flows along its western side, separating it from parganas Bangar and Malláuwán; on the north it is bounded by pargana Gopamau, and on the east and south by Sandíla. Its greatest length and breadth are eight and a half and four and a half miles. It covers twenty-five square miles, of which eighteen are cultivated. The surface is level, except to the west towards the Sai. The soil is productive, though light. A rich strip of 'tarái' land fringes the river, flooded at times after late and heavy rains, and generally irrigable from the river until the end of December. A good deal of jungle has been broken up since annexation, and little now is left. About a quarter of the cultivated area is irrigated, partly from wells, but chiefly from tanks and ponds, of which there are a hundred and eighty-two, and from the river. Mud wells can be made almost everywhere. In the light soil towards the river the cheap little hand-wells (dhenkli) are chiefly used. These are dug for a rupee or a rupee and a half, and generally have to be renewed each year. To the east, away from the river, where the soil is more stiff, larger kacha wells are made for six and eight rupees, and last for from three to five years. The staple products are wheat, barley, and gram. Beds of the nodular limestone (kankar) are found in Bara Gumán, Katka, and Bálamau. Kachhwáha Chhattis hold eight of the fourteen villages; Nikumbhs, two; Káyaths and Kashmíri Brahmans one each; Sukul Brahmans, two. Four villages are taluqdari, two zamindari, the rest imperfect pattidari. The Government demand, excluding cesses, is Rs. 20,408, and falls at the rate of Re. 1-12-6 per cultivated acre, Re. 1-4-11 per acre of total area, Rs. 11-2-5 per plough, Rs. 2-13-4 per head of the agricultural, and Re. 1-13-8 per head of the total population. The population is 11,159, or 446 to the square mile. Of these, 10,329 are Hindus and only 830 Muhammadans. A fifth of the Hindus are Chamárs; an eighth Brahmans; Barhais and Kúrmis each make up a ninth; Chhattis are only a fourteenth. Ahírs predominate among the remainder.

Males to females are 5,859 to 5,300; agriculturists to non-agriculturists, 7,197 to 3,962. There is a daily market at the pargana town Bálamau. There, too, is the only school, a village one, averaging 44 pupils.

At Kalauli, two miles east from Bálamau, a mela is held in April, attended by some six thousand persons.

The pargana is not mentioned in the *Ain-i-Akbari*, but is said to have been formed towards the end of Akbar's reign. It takes its name from one Balai Kúrmí, who flying northwards from Dúdhia Tirwa some three hundred years ago, to escape from the oppression of the Chandels, found an asylum with the Kachhwáhas of Marhi, through whose lands he passed. Settled by them in the neighbouring forest, he cleared and peopled it, and founded the village of Balai Khera, now Bálamau.

At first the pargana contained forty-two villages, but during the present century Rájá Gobardhan Lál, Faqír Muhammad Khan and Chaudhris Mansab Ali and Hashmat Ali, the Chakledars of Mallánwán, Kachhandau, Sandíla, and Malihabad, threw two-thirds of them into pargana Sandíla.

Another tradition tells that five hundred years ago Tiwári Brahmans held the tract; that they were expelled by Kachhwáhas, and that years afterwards Balai Kúrmí assisted the Kachhwáhas to beat off a Musalman raid upon Marhi from Roshanpur near Bilgrám, and was rewarded by them with a strip of their jungle.

63. *BANGAR pargana—tahsil HARDOI.*—Pargana Bangar lies high and level along the right bank of the little river Sai in the heart of the Hardoi district, midway between the Ganges and the Gumti. Along the greater part of its eastern side the Sai separates it from parganas Gopamau and Bálamau; Báwan bounds it on the north; Sándi and Bilgrám on the west; Mallánwán on the south.

Populous, well-wooded and watered, and fairly tilled, its 96 villages cover an area of 143 square miles, of which 85 are cultivated. Its greatest length and breadth are twenty and fourteen miles. Rivers and streams it has none except the Sai, here called Bhainsta; but a wealth of dhils and ponds (1,252) spreads over it, and a host of wells (2,736) attests the copiousness of the water-supply. Thirteen per cent. of the total area is returned as barren, 58 per cent. is cultivated, and 29 per cent. culturable. Of the cultivated area a third is irrigated: tank irrigation is somewhat in excess of that from wells. Some parts of the villages along the Sai are irrigated from it. A

third of the soil is third class (bhúr) but except towards the Sai on the east, where, as in the neighbourhood of all rivers, it is light, uneven, and sandy, the bhúr is generally of fair quality and irrigable. The depth at which water is found ranges from 15 to 26 feet, except near jhíls, where from percolation it is exceptionally near the surface. The wells most in use are little hand ones, worked with two earthen pots and a string over a revolving pulley (charkhi), and dug at a cost of from one to three rupees. They water from 5 to 10 kacha biswas daily, or from $\frac{1}{16}$ th to $\frac{1}{8}$ th of an acre. At Tás Khera, near the Baita jhíl, they are dug for six annas. The large leathern bucket (pur) wells worked by bullocks were found at survey in only two, and lever wells (dhenkli) in only four villages. The wells fall in for the most part and have to be renewed every year; in about a fourth of the villages they last for two years, and in a few places as long as five years. Much of the jungle has been cleared since annexation, but a good deal still remains and almost every village keeps up its patch for grazing and firewood. The pargana is crossed by four unmetalled roads. Three of these diverge from Hardoi, the head-quarters of the district, at the northern apex of the pargana, towards Sándi, Bilgrám, and Sandíla, passing respectively along the north-western edge, down the west centre, and along the eastern edge, and the south-eastern corner is crossed by the new road from Sitapur *viá* Misrikh and Nímkhár to Madhoganj and Mehndighát on the Ganges near Kanauj. This road it is intended to metal.

The Oudh and Rohilkhand Railway, too, from Lucknow to Sháhjahánpur runs roughly parallel to the Hardoi and Sandíla road within a mile of the eastern border. But the centre of the pargana, a triangle with its apex at Hardoi, and its base twelve miles south and as many in length, is without any made roads,—a want that keeps rents low and cultivation backward. The staple products are the cereals—barley, bájra, wheat, arhar, and gram. At survey these occupied nearly four-fifths of the cultivated area, barley and bájra alone amounting to nearly half of the whole produce; másh, juár, rice, country cotton, and moth made up nearly another fifth; sugarcane was returned for only 776 acres; and garden vegetables, opium, tobacco and indigo, for only 400 acres. After making due allowance for suppression of assets, these figures

point clearly to a backward state of cultivation. There are a few beds of kankar, but no stone quarries. Saltpetre might be manufactured. The climate of the tract is good, especially to the north, towards Hardoi. The ninety-six villages are grouped into fifty maháls. Thirteen villages are taluqdari, thirty-eight zamindari, forty-four pattidari, and one bhaiachára. The Chamár Gaurs predominate among the proprietors with forty-four and a half out of ninety-six villages. The Gabilwars and Dhákaras each hold nineteen in the north-west and south-east of the pargana; Káyaths own ten, Sayyads two, and Brahmans and Ahírs one each. The Government demand is Rs. 85,990, excluding cesses, a rise of 68 per cent. on the summary assessment. It has been collected since November, 1866. The pargana contains 54,494 inhabitants, or 381 to the square mile. Hindus to Muhammadans are 52,337 to 2,157; males to females 30,467 to 24,027; agriculturists to non-agriculturists 38,834 to 15,660. Chamárs, Pásis, Ahírs, and Gaurias constitute nearly half of the population; Brahmans and Rajputs rather more than a sixth. There are 3,061 Muráos and 1,796 Vaishyas. There are no fairs of any size or importance. At Hardoi there is an Anglo-Vernacular zila school, averaging 109 pupils; a branch (44) in the town, and another in Maholia, a neighbouring village (20).

There are village schools at Turtipur (37) and Khajurahra (37). There are no female schools. Markets are held at Hardeoganj in Hardoi, and at Pakohra on Sundays and Wednesdays, and at Sathji in Khajurahra on Thursdays and Mondays.

History.—The early history of the Bangar closely resembles that of pargana Báwan. The name is used here, as in the North-Western Provinces, to denote high-lying lands, out of the reach of river action, as distinguished from the low lying 'kachh' or 'khádir' tracts.

Here, as in pargana Báwan, the earliest historical event known to local memory is the passage of Sayyad Sálár's army in 423 Hijri (1032 A.D.). In mauza Isauli is to be seen to this day the grave of one of the martyrs (Shahíd Mard). The expedition in which he fell may, probably, have been that

led by Sayyad Azíz-ud-dín, the Lál Pír, from Satrikh, against Gopamau, mentioned in Chapter III. of the *Mira-at-i-Masáu-di*. The date assigned by the author of this work to Sayyad Sálár's invasion is of very doubtful accuracy. Of greater interest and importance are the traditional accounts of the coming of the Rajput clans, and the expulsion of the Thatheras.

The earliest Rajput immigrants seem to have been the Gaurs. The favorite account current at Khajurahra, the central village of the Gaur taluqa of (the late) Dál Singh, runs thus :—Of old Khajurahra was held by the Thatheras. Eleven hundred years ago, our ancestor, Thakur Raghunáth Singh of Nárkaujari, near Indor, served under the Rájá of Kanauj, and in reward for gallant service was made Ámil of Bangar. Bihár was chosen by him for his residence, and thence he used to send the tribute collected by him to Kanauj. Once he had to go on special business to Kanauj to see the Rájá. While he was away a son was born to him, of whom the astrologers foretold that his star was fortunate and that he would become king of the land. The Thatheras were then lords of this country, and they, fearful of the future, caused the astrologers to spread it abroad that if the babe's father should set eyes on him, he would surely die. Thus they did ; and the child's mother, to avert her husband's doom, buried her little one alive. But when Raghunáth Singh returned and heard what had happened, he hastened and dug out his child. And lo, it was still living, but one of its eyes was blind, and they named him Ganga Singh Kána, or one-eyed. And he grew up brave and wise and when Raghunáth Singh died, one-eyed Ganga was appointed in his stead. In those days the Thatheras had waxed rebellious and refused tribute. So one-eyed Ganga sought aid from Kanauj and brought an army from thence, and fought and slew the rebel Thatheras and crushed the revolt, and such as he did not put to the sword he drove out from their homes to be wanderers over the face of the land. And the Rájá was glad, and bestowed upon him all the realm of the Thatheras for his own. Now Ganga Singh had two sons, Jaskaran and Amda, and they divided the inheritance between them. Jaskaran took what are now Barágáon and Maholia Ráwat, Hardoi, Kasráwán, Bhitauli, Sarayyán, Mawayya, and Amdáha ; and Amda

Singh took Khajurahra, and Nír and Isauli, and Dhír Maholia and Bheta Chand, and Keoli, and Naiagáon.

Another account runs in this wise :—

In the Treta Yug, the Gaurs were of the Súrajhans stock. Eight hundred years ago, in the time of Rája Jai Chand of Kanauj, Kísar Bahádur Singh came from Nárkanjari to bathe at Nímsár. Before this time the Thatheras had held the Bangar, but now the land was well nigh waste and desolate : and Kísar Bahádur sought and got it as a gift from his king and took possession of Bangar and Bilgrám ; but afterwards the Muhammadans drove out the Gaurs, but not altogether.

The Gaurs of Turtipur thus relate the story of their settlement :—

“ About 700 years ago, our ancestor Bhát Deo came from Nár Nol, near Delhi, and, under the protection of the Rája of Kanauj, settled at Nárkanjari, about twenty-two *kos* to the south-east of Kanauj, and there he lived for many years ; and when his descendants had become great in number, one of them crossed the Ganges and took up his abode here, and named the place Bhát Deo, in honour of the founder of his house (now a deserted site at Bihár, with an ancient masonry well and bargad tree), and his descendants multiplied and spread themselves around on every side ; and one of them founded Bihár, and one, from whom we are sprung, founded Maholia. And from Maholia, Rája Sále Singh moved to Hardoi, and from Hardoi Háthi Singh and Hazári Singh cleared away the forest on all sides, and founded Turtipur on a deserted village site of the Thatheras, known as Deb Turtipur, and kept up its ancient name ; and from that time till this the Gaurs held it.”

In Hardoi itself they tell a somewhat different tale :—
“ About 700 years ago, Sále Singh, Chamár Gaur, came from Nárkanjari, near Indor, with the army of Álha and Údal and drove out the Thatheras, who then reigned here and seized their lands. And Sále Singh had two sons, Anang Singh and Naráin Singh, and the first of these had two and the

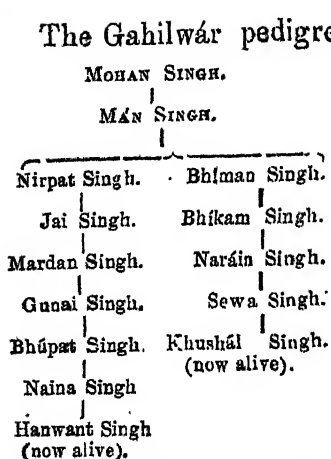
other three sons, and the five cousins divided the Hardoi lands among them. To the two sons of Anang Singh was given thok Uncha, and to the three sons of Naráin Singh, thok Ran Mal and thok Chauhán and thok Alu, and from that time till now we Gaurs have always held the three thoks."

The parent village of the Dhákaras is Bíkapur. Some of them claim to have come hither direct from Dharwár, others from Mainpuri. Thus, the Dhákaras of Ajramau, Udru, and Khajuri say :—

" Long, long ago, our ancestor Bhúran Singh came from Dharwár in the west and slew and drove out the Thatheras and seized their fort at Korára, which lies between Ajramau and Bíkapur, and his descendants spread on each side, to Bíkapur and to Bánapur, and Munna Singh and Subha Singh, from whom we are sprung, left Bánapur and settled at Ajramau sixty years ago."

But others of the clan say : " Our ancestor was the Rája of Mainpuri a thousand years ago. Thence he came with an army, to bathe in the sacred waters of Nimkhár-Misrikh. The Thatheras then ruled in this land and our Rája saw that it was good, and smote the Thatheras in their stronghold of Korára, and crushed them utterly and seized their lands for himself."

The parent village of the Gahilwárs is Gaura. " Seven hundred years ago," say they, " our ancestors Dámar Singh and Mohan Singh went out from holy Káshi (Benares) in quest of service, and found it under Rája Jai Chand of Kanauj, and settled at Singhírámipur (near Kanauj); and after a time, to reward their good service, he bestowed upon them twenty-four villages on this side of the Ganges, and they drove out the Thatheras and settled down in Gaura (Gaura Khera is one of the dihs, or deserted village sites of the Bangar), and each of them took twelve of the villages. Damar Singh took Súra and the villages that pertain to it, and Mohan Singh took Bhadaicha and the villages that pertain to it, and their descendants grew and multiplied."



It gives only eight generations or two hundred years, since the time of Mohan Singh's immigration. The *Ain-i-Akhari* makes no mention of pargana Bangar. It was not constituted, in fact, till 1215 fasli (1807 A.D.). Up to that time it was included in pargana Bilgrám. In that year pargana Bilgrám was divided into Kachh and Bangar, or lowlands and highlands. The division had been decided on six years

before, in 1209 fasli, when Rájá Sitalparshád Tirbedi was názim of Bilgrám, but it was not effected till 1215 fasli, when Mirza Ágha Ján became chakladar under Hákim Mehndi Ali Khan. At this time, too, both parganas were transferred to the nizámat of Khairabad. Up to that time they had been included in Sarkár Lucknow.

The condition of the Bangar during the later days of the native government of Oudh has been graphically described by General Sleeman. When he visited it twenty-three years ago, the term covered a far wider area than that comprised in pargana Bangar only. His description will be found under the heading Gopamau, to which it more appropriately belongs.

64. **BANSA**, pargana MALLÁNWÁN, *tahsil* BILGRÁM.—2,116 inhabitants.—A fine thriving village of Kanaujia Kurmis, six miles north-east from Mallánwán, in the Mallánwán pargana; 518 mud houses; a village school, averaging thirty-eight pupils. Bansa has been held by Kanaujia Kurmis for more than seven centuries. Their ancestor, Bánu, for loyal service to the Hindu Rájá of Kanauj in expelling the rebellious Thatheras at some uncertain period before the fall of Kanauj, was rewarded with a grant of land and founded Bansa upon it.

65. **BARWAN**, pargana—*tahsil* HARDOI.—A backward, roadless, and somewhat inaccessible pargana of the Hardoi district lying along both sides of the Garra, between the central "bángar" or high lands, and the low-lying "kachh"

country along the Ganges and Rám-ganga. It is the westernmost portion of the Hardoi tahsíl, and is bounded by parganas Katiári and Sándi on the west and south, Báwan on the east, and Saromannagar and Pali on the north. It contains 69 villages, and covers an area of fifty-three square miles, thirty-three of which are cultivated. Its greatest breadth from east to west is ten and a half, and length seven miles.

It lies immediately to the west of and below the sandy ridge that marks the western edge of the bángar, the point from which, centuries ago, the Ganges and its tributaries, the Rám-ganga and Garra, commenced their gradual recession westwards. Its natural features are a high irregular bank of sand on the east, sinking at first with a sudden drop of some twenty feet, and then more gradually westward into a low marshy tract, watered by winding streams and numerous jhíls, and overgrown here and there with patches of low dhák jungle. The Sukheta separates this tract from a narrow strip of clear good land, beyond which the Garra flows from north to south of the pargana, dividing it into nearly equal portions. To the west of the Garra there is very little jungle, but a quantity of low level land, subject to floods, and covered, where not cultivated, with coarse grass, and changing gradually from stiff clay to light unproductive bhúr as it rises almost imperceptibly from the flood basin of the Garra to the western edge of the pargana midway between the Garra and Rám-ganga. The Sendha nála and its tributary, the Gudhia, flow along part of this western side, but no river or stream intervenes between it and the Garra, while marshes and jhíls, so numerous to the east of that river, are here few and far between. The Gauria and Karwa are, next to the Sukheta, the chief streams in the eastern tract. After heavy rains the Garra and Sukheta overflow their banks and flood all the lower portion of the pargana. In such years the autumn crop is altogether lost, and ploughing for the spring harvest is delayed so long as to diminish its outturn.

The pargana seems to divide naturally into six tracts, the villages lying along and on the sandy eastern ridge; the jungle, and, lower down to the south, the tarái villages between the ridge and the Sukheta; the rich, damp villages enclosed

between the Sukheta and the Garra, and lying along both banks of the Garra ; the tarāi villages beyond the Garra ; and, lastly, the sandy tract in the west of the pargana. Only five or six villages belong to the first of these divisions. They are characterized by an uneven surface of very light, unproductive sandy soil, few wells, and low rents. The villages on the ridge are the worst. The country gradually improves as it sinks westwards into the tarāi. The jungle villages are twelve in number. All have been assessed as second or third class. They suffer from the ravages of wild hogs and nil-gāe in proportion to the extent of the adjacent jungle. The soil is for the most part fair, but in places clayey, stiff, and difficult to work. Water is everywhere near the surface, so that the lever (dhenkli) wells can be dug for from 1 to 3 rupees. Owing, however, to the frequent floods, they rarely last here for more than a year. Here and there the large wells worked by bullocks are made cheaply for Rs. 3 and 4. In this tract rents are slowly rising, and cultivators seeking for land. The jungle country falls gradually southwards with the streams which water it into the eastern tarāi "chak" of fifteen villages. Among these there is not a single first class one. In all there is too much water. In only three are wells required or made. All suffer much from the overflowing of the Garra, the Sukheta, their affluents, and the jhils and tanks. Much of the soil is cold, stiff clay, hard to work, and indifferently productive. But in spite of these drawbacks none of these villages are really bad, and all have been rated as second and third class. Crossing the Sukheta you reach a belt of fourteen villages lying along or near both sides of the Garra. Their liability to flood and diluvial action prevents most of them from being placed in the first class, but they suffer less from the overflow of the Garra than villages farther from it to the east and west. Irrigation here is cheap and plentiful. The lever wells are in vogue. They fall in every year, but are dug for one or two rupees. Beyond this tract lies the western tarāi group of seven villages. It differs from the eastern tarāi in being subject to flooding from the Garra only. There is much less jungle. There are no jhils or ponds. The proportion of cold clayey soil is smaller. The lever wells are made, where required, for from Rs. 1-8 to 3. The western bhūr tract of fifteen villages occupies the whole of the space be-

tween this group of villages and the Sendha nála on the border of the pargana. In about half of these villages the soil is so sandy and bad that wells are not made at all. The kachcha wells fall in before the water is reached, and the people have not foresight or energy enough to apply for takávi advances and build masonry ones. Here and there sand hills break the level, wherever the soil is lightest and water most scarce. In the other half, lever wells can be made for one and two rupees, but have to be renewed every year. The larger wells worked by bullocks are rare. Barley, wheat, bájra, and rice are the staple products. Nearly a third of the cultivated area is under barley, a fifth under wheat, another fifth under bájra and about an eighth under rice. Gram, arhar, moth, and juár cover most of the remainder. Sugarcane might be grown to a considerable extent, but during the year of survey only 142 acres of it were shown in the field registers. Roads are sorely wanted. The Sándi and Shahabad road just skirts the pargana on the eastern ridge, but there is not a yard of road besides.

The maps show a road from Tiria to the Garra, but it is only a cart-track, almost impracticable for the greater part of the year. The western half of the pargana is more open, and carts can get along, though not without difficulty, to Sándi, Fatehgarh, and Pali after the floods have run down and the country has dried. Beds of nodular limestone (kankar) are found at Sahra, Motipur, and Chatorha. Som-bansi Thákurs hold 68 of the 69 villages. The Chamar Gaurs own one.

The Government demand, excluding cesses, is Rs. 28,435, a rise of 53 per cent. The rate is Rs. 1-5 8 per cultivated acre; Rs. 0-13-6 per acre of total area; Rs. 8-9-10 per plough; Rs. 2-1-11 per head of the agricultural, and Rs. 1-7-6 per head of the total population.

The pargana is inhabited by 18,739 Hindus and 467 Muhammadans; total 19,206, or 362 to the square mile. Males to females are 10,752 to 8,454, and agriculturists to non-agriculturists 13,402 to 5,804. In the Hindu agricultural population of the pargana, half of which consists of Som-bansi Rajputs, the percentage of females to males is only 75·6.

Nowhere else in Oudh, except in pargana Chandra, in the Sitapur district (75·7,) does so low a proportion of females exist in this branch of the population, the percentage of the province ranging from 95·7 in Rae Bareilly to 83·1 in Hardoi, with an average of 90·7.

The only other Hardoi parganas which show as badly as Barwan in this respect are Alamnagar and Pachhoha (76·1)

Sombansi Rajputs constitute nearly a third, and Chamárs nearly a sixth of the total Hindu population. Brahmans one-fourteenth; the remainder is mainly composed of Muráos, Kahárs, Pásis, and Ahírs.

On the 29th of November and 7th April a rather large mela is held at Barsuia at the tomb of a fuqír. From ten to fifteen thousand persons attend it. It lasts only one day.

There are village schools at Barwan (50); Sakra (31); Aubádpur (35); Lonár (35); and a female school numbering 20 pupils has been started at Barwan.

Until towards the close of the twelfth century A. D., the Barwan country was held by the Thatheras, tributaries of the Chhatttri Rájás of Kanauj. Its chief village (now Barwan) was then called Baburhia. A strong body of Sombansis, headed by Rája Sántan, moved southwards from Delhi, at some uncertain period before the fall of Kanauj, and established themselves at Sántan Khera (Sándi). Thence they gradually extended their dominion over what are now the Barwan, Pali, and Saromannagar parganas, expelling the Thatheras from all that they had been able to hold against the Gaur invaders under Kuber Sáh. In the beginning of the 15th century (see pargana Sándi) Rája Barwan, grandson of Sántan II., who had fled away to the Kumaun hills, was allowed by the Governor of Kanauj to resume possession of his grandfather's domain and to establish himself at Baburhia, the deserted town of the Thatherasi which he re-named Barwan.

In his old age Rája Barwan determined to go on a pilgrimage to Káshi (Benares) and sent for Lakhmi Sen, the eldest of his four sons, to make over the kingdom to him. Lakhmi

Sen was out fishing, and refused to come till he had finished his sport; so Karan Sen, the second son, became Rájá, and left Barwan and settled at Siwaichpur in Pargana Pali.

His two other brothers, Randhír Singh and Rám Singh, remained at Barwan. After a time they quarrelled, and Randhír Singh killed Rám Singh and fled away to his wife's family in Khakatmau Dahelia in Farukhabad. The widow of the murdered Rám Singh returned to her father's house in Arha (Farukhabad), and there gave birth to a posthumous son, who was named Udiajít. When Udiajít grew up he married a Dhakara Thakurain, and collecting followers from his own and his wife's clansmen, marched to Barwan, drove out the Thatheras who had again possessed themselves of it, and established himself in his grandfather's place. Udiajít had two sons, Askan and Har Das, and seven grandsons. Six of these left Barwan and settled in Chandpura, Nagaman, Gobindpur, Behgaon and Baránra, villages which to this day are held by their descendants. The seventh, Parmanand, the son of Askan, remained at Barwan and built a strong fort upon the ruins of the old Thatthera town. His three sons Bās Deo, Todar Mal, and Bhagwán Dás, were men of mark. Bās Deo found a career under his mother's father Kalka, a Bais Rájá of Partabgarh, whom he succeeded, Kalka dying sonless. Todar Mal and Bhagwán Dás attended no court and paid no tribute. They and their clansmen were formidable archers. All attempts to coerce them failed. At last they were persuaded to send their sons Gházi and Bahádur to Akbar's Court at Delhi. These young warriors took military service under the great emperor, and so won upon him by their prowess in the Deccan campaign, that he bestowed upon them the title of Khan and a rent-free grant of Barwan. The deed of grant has been lost, but the grant has been respected ever since. It was one of the few muáfis upheld by Saádat Ali Khan, and has been maintained in perpetuity by our own Government.

Pargana Barwan is said to have been constituted in 990 Hijri (1582 A. D). The Aín-i-Akbari gives its area at 66,052 bighas; revenue 2,00,000 dáms, cesses 26,385 dáms; garrison 500 foot soldiers and 20 troopers. In those days it is believed to have consisted of 84 villages. At present there are only 69. The Sombansis have held it uninterruptedly for four and

a half centuries. They have always given much trouble to the revenue authorities, and were, till lately, notorious thieves and cattle-lifters.

Once, about a hundred years ago, the Chakladar of Sándi Pali unsuccessfully bombarded the Barwan fort for nine days. Forty years ago another Chakladar of Sándi, Qutub-ud-dín Husen Khan, attacked it with a superior force. The Sombansis evacuated it by night. Their fort was razed, the town burned, and a government police post established on its ruins. For four months Barwan lay desolate and deserted, but when Qutub-ud-dín Husen Khan was succeeded at Sándi by Maulvi Farid-ud-dín Husen Khan, the Sombansis were allowed to return and rebuild their town and fort. Once again, thirty years ago, the king's troops under Captain Barlow attacked Barwan, and twenty lives were lost. And in 1848 the village was burnt down by Captain Bunbury, of the King's army, and his regiment "without any other cause," says General Sleeman, "that the Barwan people could understand save that they had recommended him not to encamp in the grove close by. The fact was, that none of the family would pay the Government demand or obey the old amil Hafiz Abdullah, and it was necessary to make an example." In the mutiny Madho Singh, the present head of the Barwan muáfidars, who had been appointed thánadar of Barwan at annexation, was attacked and surrounded by a rebel force. Some blood was shed, and the town burned. At re-occupation the fort was destroyed. A police post has since been established at the neighbouring village of Naktaura, two miles north-east of Barwan. Within its area of 53 square miles, the pargana contains twenty-one "díhs" or deserted village sites, most of which are believed to be of Thathera origin.

66. BARWAN, *pargana* BARWAN, *tahsíl* HARDOI.—1,584 inhabitants.—The village, which gives its name to the pargana, is now an insignificant cluster of 244 mud houses, with a population of 1,087 agriculturists and 407 non-agriculturists.

It lies on the right bank of the Garra, 13 miles west of Hardoi, 19 miles east of Fatehgarh, and 7 miles north-west of Sándi. It has little trade of its own; but cotton, grain, timber, hides, and sugar pass down the Garra by boat in quantities

from Bareli, Sháhjahánpur, Anúpsahr, and Pilibhít on their way to Cawnpore, Mirzapur and Benares.

67. *BÁWAN pargana, tahsíl HARDOI*.—Pargana Báwan, district Hardoi, lies midway between the rivers Garra and Sai, and forms part of the watershed of both. Parganas Sándi and Bangar bound it on the south, Barwan and Saromannagar on the west, North Sara on the north, and on the east South Sara and Gopamau. With an extreme length and breadth of $11\frac{1}{2}$ and $10\frac{1}{2}$ miles, it covers an area of 69 square miles, 45 of which are cultivated. No stream or river fertilizes it, but there are numerous (591) jhíls and tanks, especially down the middle and eastern portion of it. From these a tenth of the cultivated area is irrigated, and two-tenths more are watered from wells.

For the most part the tract is level, but here and there on its western side it breaks into slight undulations, especially where it nears the sandy ridge that, running from north to south through the district, nearly parallel with the old high road from Bilgrám and Sándi to Sháhjahánpur, seems to mark the easternmost point from which at some remote period the Ganges commenced its gradual recession westwards. Here, as elsewhere, the predominance of light, sandy, uneven blúr indicates that the area in which it occurs was once wandered over by a shifting river. Such soil covers two-fifths of the cultivated portion of the pargana. Water is procurable at a depth of from twelve to eighteen feet on the western side, and from twenty-five to thirty-five feet on the east. On the blúr, hand wells ("rahti" or "charkhi"), costing from eleven to three rupees, are mainly used. They rarely last more than one year. On the eastern side, where the soil is more tenacious, the large (pur) wells worked by bullocks are used, as well as the smaller hand and lever ones.

In the south and east of the pargana there is still a considerable quantity of dhák (*Butea frondosa*) jungle, but it is rapidly disappearing. As the country is generally open, and nowhere cut up by streams or rivers, it suffers less than other tracts from the want of good roads. The unmetalled road from Lucknow to Sháhjahánpur *via* Hardoi and Shahabad traverses a great part of its eastern side, while a

few villages on the west lie on the district road (like all the Hardoi roads unmetalled) from Sándi to Shahabad. In the south the pargana is crossed by a cart-track leading from Hardoi to the Garra on the way towards Farukhabad. This line of road has never been finished, and the portion of it which was lined out as far as the Garra is not now repaired and kept up. The Báwan country to the west will greatly benefit whenever funds can be found for opening up this, the most direct route to Farukhabad, as an alternative to the present road *viâ* Sándi.

The staple products are barley, wheat, bájra, moth, arhar, millet, sugarcane, and másh. Of these, the first three represent about four-sevenths of the cultivation of the pargana. Sugarcane in the year of survey occupied only a twenty-fourth part of the cultivated area. Kankar is found in Thatheora and Behti near the winding Baita jhál.

The Chamar Gauris hold 35 villages, more than half the pargana; five villages belong to Raghubansis; four to Sonbansis; one each to Chandels, Raikwárs, Bais, and Chauháns. Muhammadans own four, Káyaths two, Brahmans one. One is a jungle-grant sold to a European. One is held in severalty by Gauris, Káyaths, and Sayyads. In 44 villages the tenure is pattidari, in 13 zamindari.

Excluding cesses, the Government demand is Rs. 45,251, a rise of 48 per cent. on the summary assessment. It falls at Rs. 1-9-3 per acre of cultivation; Rs. 1-0-6 per acre of total area; Rs. 11-12-0 per plough; Rs. 2-6-7 per head of the agricultural, and Rs. 1-11-10 per head of total population.

The pargana is populous. The total number of inhabitants is 26,037, or 377 to the square mile. Hindus to Muhammadans are 25,173 to 864; males to females 14,108 to 11,920; agriculturists to non-agriculturists 18,769 (72 per cent.) to 7,268. More than a fifth of the Hindus are Chamárs; a fourth are Chhatttris, principally Chamar Gauris. Brahmans and Pásis, about equally numerous, make up another fifth. Among the remainder, Ahírs and Gararias predominate.

A bathing mela is held in honor of Darshan Debi at the Súrj kund, or tank of the sun, at Báwan on the first Sunday in Bhádon. It is said that up to forty years ago between two and four thousand persons assembled, but now-a-days the attendance has diminished to a tenth of that number. Another sacred spot in Báwan is the place where Makhdúm Sáhíb Abul Qásim, a contemporary of Sayyad Sálár Masaúd, is said to have spent a forty days' fast. Every Thursday evening some two hundred persons visit his shrine and offer sweetmeats, and light small lamps in his honor. Kalhaur, the deserted city of the Thatheras, is worshipped at Baisákh.

There is an aided vernacular town school at Báwan (95); a branch of the zila school at Thatheora (25); a girls' school at Báwan (16); and village schools at Kaundha (40); and Mánpur (58).

Báwan, the chief town of the pargana, is said to have been founded by Rájá Bál, a Daitya (probably a Turanian prince) before Dasrath and Ráma reigned in Ajodhya. The earliest historical event remembered in local tradition is, that on the arrival of Sayyad Sálár Masaúd at Kanauj, a detachment of his army was despatched to Báwan and fought there. Those of the invaders who fell were buried near the Surajkund in Báwan. The next and chief historical event of the pargana is the expulsion of the Thatheras by the Gaurs shortly before the Muhammadan conquest of India. Kalhaur, or Kilho as it is popularly called, was the chief stronghold of the Thatheras in this part of Oudh. That it was of considerable size is shown by the height and extent of its débris which cover several acres in the heart of the tree-jungle of Danielganj. The remains of a huge masonry well, 15 feet in diameter, and a ruined tank called Rámkund, are still to be seen. Tradition says that Rájá Jai Chand of Kanauj deputed Mahá Singh, Gaur, of Nárankanjari, and Kuber Sáh, Gaur, of Garhganjana near Indor, to collect annual tribute from the Thatheras in what are now parganas Báwan and Sara. For three years these crafty Gaurs received the tribute, but instead of remitting it to Kanauj, represented to the Rájá that the Thatheras were rebellious and refused to pay. So a strong force was despatched from Kanauj. The wretched

Thatheras were burnt out and put to the sword, and the Gaurs settled down on their lands.

Another form of the tradition closely resembles that current in the Bangar (see article Bangar). Kuber Sáh had gone to Kanauj to deliver the annual tribute. While he was away from home twin sons were born to him. Of these the Brahmans in attendance on the Thathera chief predicted that they would achieve greatness and expel him from his kingdom. To avert such disaster the Thathera chief ordered the babes to be done away with, and the Brahmans, giving out that if Kuber Sáh should return and look upon his children's faces he would die, caused them to be buried alive. Hardly had the deed been done when Kuber Sáh returned, heard the evil news, and had the babes dug up. Both were still alive. One of them had lost an eye, and was accordingly named Kána (one-eyed). The other was named Anai and Pakhni (lit. "under the wall"). From them are sprung the Kána and Anai (or Pakhni) sub-divisions of the Gaurs. On more than half the pargana the Gaurs have retained their hold till now.

The *Áin-i-Akbari* gives the area of the pargana as 60,063 bighas, and the military force posted in it as consisting of twenty troopers and a thousand foot. A few of the Báwan villages have since been added to parganas Barwan and Sándi. There are eleven "dihs" or deserted village sites, all of which are attributed to the Thatheras.

68. **BÁWAN KHÁS**, the principal town in pargana Báwan, lies 6 miles west of Hardoi, in the direction of Fatehgarh and 8 miles north of Sándi. Some derive its name from the tradition that Thatheras originally owned a tract of fifty-two (báwan) villages lying round it, and that, in the time of Akbar, fifty-two was still the number of villages in the pargana. Others trace the name to Rája Bal, its reputed founder, a Daitiya prince of dim and distant antiquity.

The local tradition is that Bahu Lochan, the fourth from Brimha, fought with and was slain by Indra. His son, Rája Bal (or Bali), a Daitiya, carried on the feud and routed Indra and seized his dominion, and reigned at Báwan. This was

seven generations before Dasrath reigned in Ajodhia. To confirm himself in his new domain, Rája Bal, by the advice of his priest, prepared to celebrate the Asvamedh, and dug the tank Surajkund, and to the north of it set up the image of Kasha Devi. Then Indra sought aid of god (Ishvar) and Ishvar caused himself to be born a dwarf (Báwan) in the house of Kasip Rikhi in Kashmír, and was named Báwan Avatár. And when he was grown he journeyed to Báwan and asked as a gift from the Rája for as much ground as he could cover in three paces and a half. And when the Rája had promised, this Báwan took one step from east to west, and another from earth to heaven, and the third from heaven down to hell (patal) and still half a pace remained. And Rája Bal said, "Best and most precious to a man of all things is his own body, pace your half pace on mine. And Báwan stepped on to him and bound him, and then bade him in his turn ask a gift. But the Rája would not. So Báwan sent him down to Pátal and bade him reign there. And to Indra he restored his kingdom of the sky, and to Bánasur, son of Bal, he gave the kingdom of Báwan. And Bánasur, Daitiya, reigned in Báwan till he was overcome by Priabart Surajbans (from whom the seventh in descent was Dasrath). And for two hundred years the Daitiya Bánasur, and his son Nánasur and their descendants ruled in Báwan in fealty to the Surajbans of Ajodhia. Then the Surajbans broke up the Daitiya kingdom, and now no Daitiya is anywhere to be found except in Pátal."

A detachment of Sayyad Sálár's army fought with the people of Báwan, and their tombs are still to be seen (see Báwan pargana). At this time Báwan was held by the Thatheras.

The present town consists of 105 brick and 681 mud houses distributed into four pattis named Ibrahim (held by Muhammadans), Sarai Maruf (held by Kayaths), Byram (held by the Gaurs) and Ram Chandra (by Tiwari Brahmaus).

The census gave Báwan a population of 3,362, of whom 3,235 were Hindus and only 127 Muhammadans. There are nine shiválas, chiefly built in recent times by wealthy Kayath Kanúngos.

The Muhammadan buildings are an Imambara, a mosque, and an Eedgah. An aided vernacular town school, averaging 95 pupils, is held in patti Byram, in the house of Kalka, lambardar. There is a market on Friday in patti Sarai Marúf and on Monday in patti Ram Chandra.

The antiquities of the place consist of two distinct and extensive "kheras." One of these was, say the people, the tírath or temple site, they call it also the "chaukhundi" or four-storied, the other the kíráth or town. On both are the remains of more modern earthworks thrown up by Akbar's amil or his successors, and di-mantled since annexation. The western khera or "kíráth" is the highest and débris are found in the fields to a distance of a mile and more. Numerous fragments of stone bas-reliefs and pedestals are to be seen all about, but no pillars, and as the pedestals have a hole in the centre, it seems likely that wooden pillars were used. The surajkund or tank is filled up, but huge bricks are from time to time dug out of it. Inside a sirsa tree is shown a stone "Devi." They tell you that by Aurangzeb's order this image was sawn asunder; that blood rushed out; and that his army was plagued in consequence.

If any historic basis underlies the traditional history of Báwan the antiquity of its remains is greater even than that of the relics of the Ajodhia of Dasrath and Ram Chandra.

69. BENÍGANJ, *pargana* SANDÍLA, *tahsil* SANDÍLA.—2,284 inhabitants. A good-sized village, mainly Ahír, of 545 mud houses, 21 miles south-east from Hardoi, and sixteen miles north from Sandíla on the unmetalled road from Sitapur and Nímkhár, which here branches off to Sandíla and Bilgrám. The old name of Beníganj was Ahmadabad Sar-sand. Its earliest owners are said to have been Jogis and Arakhs. Some six hundred years ago a body of Janwárs who had settled in the neighbouring villages of Gáju and Tikári under the leadership of Dewa Ráe, Prág Ráe, and Nek Ráe, drove out the Arakhs from this and forty-seven other villages. Rather more than a hundred years ago, Bení Bahádur, Káyath, Díwán of the Nawab Wazir Shujá-ud-daula, built a row of shops and called the place Beníganj. About eighty years ago proprietary possession passed into the hands

of one Rám Dás, an Ahír from Akia beyond the Ganges. After holding the village for twenty years the Ahírs had to strengthen themselves by an alliance with Gobinde Káyath, Chaudhri of Khairabad, and purchased his assistance with half their lands. Since then Káyaths and Ahírs have held Beníganj in equal shares. Ten years later it was included in the Kakráli taluqa by Chaudhri Mansab Ali, father of the late Chaudhri Hashmat Ali. There is a police station at Beníganj, a village school, averaging fifty-two pupils, and a weekly market on Saturdays. The open plains round Beníganj teem with antelope.

70. BHAGWANTNAGAR, *pargana* MALLÁNWÁN, *tahsíl* BILGRÁM.—3,247 inhabitants. A small town of 25 brick and 62 mud houses, chiefly occupied by Misr Brahmans, one mile to the south of Mallánwán, *pargana* Mallánwán, founded a hundred and eighty years ago during the reign of Aurangzeb by Rája Bhagwant Ráo, Díwán at the Delhi Court. It has a considerable manufacture of plates and drinking-vessels from bell-metal (phúl). Market days are Wednesdays and Sundays.

71. BHARÁWAN, *pargana* GUNDWA, *tahsíl* SANDÍLA.—3,193 inhabitants, chiefly Brahmans. A large village of 684 mud houses, fourteen miles north-east from Sandíla. Rája Randhír Singh, Bais, resides at Bharáwan, and his taluqa is named from it. There is a village school averaging 53 pupils.

72. BHATPUR, *pargana* GUNDWA, *tahsíl* SANDÍLA.—A Bais village of 357 mud houses, and 2,504 inhabitants. It lies on the right bank of the Gunti twenty-miles east-north-east of Sandíla, six south of Bári, and twenty-one east-north-east from Malihabad, with which it is connected by an unmetalled road passing through Pípargáon.

73. BHAUNTI, *pargana* KALYÁNMAL, *tahsíl* SANDÍLA.—A Chandel village of 517 mud houses and 2,105 inhabitants, eight miles north-east from Sandíla.

It was included in the Sarwan Barágáon taluqa of Rája Fateh Chand eighty years ago, when Ráo Jai Sukh Ráo,

Diwán of Saúdat Ali Khan, rose into power, and formed a taluqa of 54 villages. The Chandels hold a permanent lease (sub-settlement) of the village.

74. *BILGRÁM pargana—tahsil BILGRÁM.*—An interesting pargana of 114 villages in the south-west of the district. The Ganges flows along its western side, separating it from Farukhabad; pargana Sándi bounds it on the north and north-west; Bangar on the north-west; Mallánwán on the south and south-east. With a length and breadth of 14 and 15 miles it covers an area of 117 square miles, of which 71 are cultivated, the percentages of cultivation, culturable waste, and barren being 58·37, 19·74, and 19·98. More than a third of the soil (35·24) is light and sandy, and less than a third (28·59) is irrigated from 2,065 wells and 785 tanks and ponds.

The pargana divides naturally into two distinct tracts, kachh and bangar. The kachh (or lowland) comprises about a third, and lies to the west of the old bank of the Ganges that runs roughly north and south down the west centre of the pargana. The gradual westing of the Ganges has left a low moist tract between its ancient and present eastern banks, well watered by the Gargua nála, by the Ganges itself, and on the west by the Garra. In most of the villages in this part water is within a very few feet of the surface, so that percolation supplies the place of irrigation and keeps the surface always green and fresh. Everywhere in the kachh country there is much risk of loss of the autumn harvests from floods, but when the rivers subside in time to admit of timely sowing for the spring crops, these benefit from the thorough saturation of the soil, and by its enrichment with an alluvial deposit brought down by the Ganges.

The kachh is separated from the bángar by an uneven sandy ridge, the old bank of the Ganges, "sometimes (as described by the assessing officer, Mr. C. W. McMinn; see Kachhandau) rising into hills, sometimes mere bhúr slopes. The villages on this are sometimes all sandy, but more generally will have a corner of very good dumat beside some old river channel. The common features of this group of villages are a large proportion of bhúr; limited and costly irrigation from deep wells lined with reeds; absence of *káchhis*

and valuable crops. Beyond the above elevation the ground again sinks into the bāngar, jhils make their appearance, there is much matiyār, rice is largely raised, water is met with at a distance of from 10 to 20 feet, much of the land is irrigated, and all can be at a slight expense."

The parganā is intersected at its centre, the town of Bilgram, by two unmetalled roads, that from Hardoi leading to Neoraghāt on the Ganges, a few miles above Kanauj, and the road from Bangarmau and Mallanwan to Bilgram, Sāndi Shāhabad, and Shājahānpur, a part of the old Shah-rah or king's highway. The staple products are barley, bajra, wheat, arhar, juār and grain. Tobacco is largely grown about Bilgram. There are beds of nodular limestone (kankar) at Balendha, Behti, Durgaganj, Katkāpur, Lalpur, and Shekhnapur. The climate is good, except when the floods are falling, when the lowlands are infested with a bad type of malarious fever.

More than half the pargana is held by Sayyads, who own 64 villages; Shekhs and Pathans each hold one only; Chhattris own 27, Brahmans 9, others 10, Government 2, as noted marginally.

Gaurs	8	Tiwāris	...	5
Raikwārs	5	Dubés	...	1
Katehrias	5	Chaubés	...	1
Bāchhills	4	Misrs	...	1
Bais	2	Sukuls	...	1
Raghubansis	2			
Chandels	1	Total	...	9
Total	27	Kāyaths	...	8
		Ahirs	...	1
		Bhāts	...	1
		Total	...	10
		Government...	...	2

58½ of the villages are talúqdari, 34½ zamindari, 21 pattidari.

The Government demand, excluding cesses, is Rs. 74,689, a rise of 34 per cent. on the summary assess-

ment. It falls at Re. 1-11-3 per cultivated acre; Re. 0-15-11 per acre of total area; Rs. 14-12-9 per plough; Re. 1-15-8 per head of agricultural and Re. 1-5-3 per head of total population. There are 481 inhabitants to the square mile, a total of 56,244. Of these, Hindus to Muhammadans are 49,163 to 7,081; males to females 29,900 to 26,344, and agriculturists to non-agriculturists 37,716 to 18,528. A seventh of the total population are Chamars; Ahirs are a ninth; Brahmans are rather less than a tenth; Muraos are numerous (1,159); Chhattris only 3,173; Sayyads, Shekhs and Pathans from 1,000 to 1,600 each.

The only market is held at Kifayatganj, near Bilgrám, on Tuesdays and Fridays.

At Bilgrám khas there is an Anglo-vernacular tahsil school (pupils 154). Village schools have been established at Durgaganj (40), Sadrpur (30), Jarauli (38), and Behta (35). At Jarauli there is also a female school (20).

On the last day of Kartik from 40,000 to 50,000 Hindus bathe in the Ganges at Neoraghát, and again on the 10th of the light half of Jeth. A very successful mela has been established during the last nine years at Bilgrám itself on the occasion of the Ramlila festival; some 60,000 people attend it.

The pargana was formed in the time of Akbar, and is mentioned in the Ain-i-Akhari as covering 192,800 bighas and paying a revenue of 51,24,113 dams, and 3,56,690 dams of cesses; as being held by Sayyads, and garrisoned by 1,000 foot soldiers and 20 troopers, lodged in a masonry fort. It then belonged to Sarkar Lucknow, and included what is now pargana Bangar. In 1215 F. (1807 A.D.) the contumacy of the Bangar zamindars made it necessary to make Bangar into a separate pargana. It and Bilgrám were then transferred from the Lucknow to the Khairabad Sarkar.

The history of the pargana, prior to the thirteenth century, is obscure. The earliest event known to local tradition is that Bala Ráma, brother of Krishna, at the intercession of the holy Rishis of Nimsar on the Gumti, slew a demon (dano) named Bil or Bilh, who dwelt in a lone spot where now stands the town of Bilgrám, and used to persecute the worshippers at Nimsar.

The legend is told in the Bhopat Krit (stanzas 78 and 79, canto X.), and its translation, the Prem Sagar. In it the danava or demon is called not Bil, but Ilal born of Bilal. Bala Ráma, brother of Krishna, accompanied by Brahmans, was making a tour of the holy places of the land. And he came to Nimsár and found many Rishis engaged in hearing the sacred Bhagwat read; and one of them, by name Síta, did not, like the rest, rise and do obeisance to the hero, wherefore Bala Ráma took a blade of *kusa* grass and smote off his head. But the Brahmans condemned the deed, and

Bala Ráma repented him of it and offered to go on pilgrimage anywhere and do anything that they might appoint to purge away his guilt. So they required of him two things: that he should instal the son of Síta in his father's place, and rid them of a terrible dáno, Ilál son of Bilál, who was wont to vex the Brahmans of Nímsár by raining blood and filth whenever they sacrificed. And Bala Ráma consented; and while he was yet at Nímsár a mighty tempest arose, and the winds blew from the four quarters of heaven, and the sky became black as night, and a gruesome rain of blood and flesh began to fall, and the Rishis knew that the dáno was at hand. Soon he came in view, a horrible body with large teeth, swarthy skin, red eyes and grizzled hair. Then Bala Ráma took up his ploughshare and pestle and rushed upon the demon and felled him to the ground and slew him. Then the Rishis were glad and worshipped Bala Ráma as a god, and put jewels upon him, and invoked blessings on his head. A low mound to the east of the high ground on which stands the ruined fort of Bilgrám is still shown as the spot where the legendary demon abode. It is marked by a small temple built some twenty-five years ago on the ruins of an older shrine, said by the ancients of the quarter to have stood there since the days of Bil himself.

The precise historical significance of the legend is open to question. Apparently it belongs to the heroic age, when the tide of Aryan conquest was pouring down the valleys of the Ganges and Jumna, and every conflict with the aborigines deified the Chhatttri conqueror in the imagination of a degenerate posterity, and conversely bedevilled his aboriginal opponents. The dáno of this and other legends probably represents a black-skinned pre-Aryan tribe, akin to the Dasayas of the Vedas and the Asuras of the Mahabhárata that for a time harassed successfully an early Aryan settlement on the Gumti and forced it to seek protection from a prominent Chhatttri hero of the time.

"We may conceive," says Muir (Sanskrit Texts, II., page 392), "the Aryans advancing from the Indus in a south-easterly direction into a country probably covered with forest and occupied by savage tribes, who lived in rude huts, perhaps defended by entrenchments, and subsisted on the spontaneous products of the woods, or on the produce of the chase, and of

fishing, or by some attempts at agriculture. These barbarians were of dark complexion, perhaps also of uncouth appearance; spoke a language fundamentally distinct from that of the Aryans; differed entirely from them in their religious worship, which, no doubt, would partake of the most degraded fetichism and (we can easily suppose) regarded with intense hostility the more civilised invaders who were gradually driving them from their ancient fastnesses. The Aryans, meanwhile, as they advanced and gradually established themselves in the forests, fields, and villages of the aborigines, would not be able all at once to secure their position, but would be exposed to constant reprisals on the part of their enemies, who would avail themselves of every opportunity to assail them, to carry off their cattle, disturb their rites, and impede their progress. The black complexion, ferocious aspect, barbarous habits, rude speech, savage yells of the Dasyas, and the sudden and furtive attacks which, under cover of the impenetrable woods and the obscurity of night, they would make on the encampments of the Aryans, might naturally lead the latter to speak of them, in the highly figurative language of an imaginative people in the first stage of civilisation, as ghosts and demons, or even to conceive of their hidden assailants as possessed of magical and super-human powers, or as headed by devils..... This state of things might last for some time. The Aryans, after advancing some way, might halt to occupy, clear, and cultivate the territory they had acquired, and the aborigines might continue in possession of the adjacent tracts, sometimes at peace and sometimes at war with their invaders. At length the further advance of the Aryans would either drive the Dasyas into the remotest corners of the country, or lead to their partial incorporation with the conquerors as the lowest stage of their community."

In the age of Brahmanical depression and Buddhist ascendancy this tract, like the rest of the district, seems to have been held by the Thatheras, till, at the period of Brahmanical revival, in probably the ninth or tenth century A.D., a band of Raikwars under Rāja Śrī Rām crossed over from Kanauj, and, in the usual fashion, expelled them. The Ganges then seems to have flowed close under the lofty *tila* on and round which Bilgrām is built, and to have made the

site an admirable one for purposes of defence and trade alike. So the Raikwár chieftain founded a town on it, and called it after his own name, Srinagar, and the Raikwárs held it till the Muhammadan conquest. To this day they own five of the villages of the pargana.

Srinagar could not have grown into a town of much importance by the time of Sultán Mahmúd's Kanauj campaign (1018 A.D.); otherwise, from its vicinity to Kanauj, it would have been noticed by the contemporary historians, and by the author of the *Mira-at-i-Masaudi* in his mention of the places to which Sayyad Salar despatched detachments from Satrikh in his Oudh campaign. (1032 A. D.)

The Shekhs of Bilgrám boast that they came with Mahmúd and expelled the Raikwárs in 405 H. (1014 A.D.) and re-named Srinagar Bilgrám. They recall the date of their incursion in these memorial lines :—

Musalmán rasída ba Hindústán
Zi qaumán hami búd Siddiqián
Jinúd o jalus búd ansárián
Turkwán o aghwán Búsárián
Zi chár o sad o khains Hijri tamám
Srinagarra nám shúd Bilgrám.

But I can find no trustworthy basis for this pretension. The real conquest of Bilgrám did not take place till 1217 A. D. It is not at all impossible that Srinagar may have been visited and despoiled, as was Kanauj itself, by Mahmúd's army, or that some Shekhs may have remained behind there, more probably from Sayyad Salar's than from Mahmúd's expedition, as was the case at Gopamau and Mallanwan; but there could have been no political displacement at this date of Raikwárs by Muhammadans.

The oldest Shekh tomb to which the Shekhs can point is that of a half mythical personage, Khwáje Madd-ud-din, a holy man and disciple of Khwáje Abu Muhammad Chishtí (mentioned in the *Mira-at-i-Masaudi*, quoted at page 525, Elliot's History of India, Volume II). Khwáje Madd-ud-din, say the Shekhs, slew the demon Bil by enchantments, and converted numbers of people to the faith of Islám.

In death the demon, says their tradition, entreated that the town might be called by his name, Bilgrám, or the abode of Bil. This saint used daily to walk across the Ganges to worship at Kanauj, ten miles off ! Another Shekh account attributes the defeat of the Raikwárs to Qázi Yúsuf who served, they say, under Sultán Mahmúd. The only noticeable point in this tale is that, according to it, the brother of Rája Srí, in order to save the Raikwár's domain, became a Muhammadan and was named Mukhtár-i-dín, and his son Iktiári-dín. A muniment (sijil) by this Qázi Yúsuf, dated 438 H. (A.D. 1146) is said, in the Sharaf Usmání, to be in the possession of the descendants of the Lál Pír of Gopmanu.

The extent to which that half of the pargana, which has not been absorbed by the Sayyads into their talúqas, has been parcelled out between different clans of Chhattis, and between Brahmans, Kayáths and others, suggests the inference that the Raikwár colony at Srinagar had either been unable to clear and occupy, or was too weak to retain, a large portion of the pargana up to the time of the Muhammadan conquest. The campaign of Shaháb-ud-dín Ghori in 1193 A.D. and the fall of Kanauj must have shattered the power of the petty rajas on the Hardoi bank of the Ganges, so that when, a generation later, in 1217 A.D., Shams-ud-dín Altamsh poured in his troops to complete the subjugation of the country, only a feeble resistance can have been made. Two Muhammadan captains seem to have reduced Srinagar and the country round it, Shekh Muhammad Faqih of Iráq and Sayyad Muhammad Soghra, ancestor of the talúqdars of Bilgrám. Of the former the author of "Notes on the races and tribes of Oudh" writes (page 66) : "A little later, in the time of Shams-ud-dín Altamsh, 614 H. (1217 A.D.) Shekh Muhammad Faqih of Iráq, with a force, took possession of Bilgrám. When he and his followers had made themselves secure, they brought their wives and relatives from their native land, so say their descendants now. These Shekhs acquired no estate, but in later times the legal posts of the pargana became hereditary in their family."

From the Jinudia and Shajra-e-Taiba, family histories of the Bilgrám Sayyads, we learn many facts which, with the history of the pargana from 1217 A. D. to 1540 A. D., have been extracted from the pargana article to incorpor-

ate in the district chapter. The Sayyad leader above mentioned was of the same family as the conquerors of Sándi and Unao. We may pass to the great battle fought here between the rival claimants for the Delhi throne in 1540 A.D. Humáyún's army is stated at 90,000, Sher Khan's at 50,000. Neither army was eager to attack. At length Muhammad Sultán, the pardoned rebel of Kanauj and Bilgrám, again deserted his master. His example was largely followed. Humáyún was forced to throw a bridge of boats over the Ganges and crossed. A general action ensued, and Humáyún's army was driven into the river ; the emperor fled to Agra, Delhi, Lahore and Sindh, and Sher Shah mounted the throne of Delhi. In his short but brilliant reign of five years (1540-1545) he reformed the administration of the country to an extraordinary extent. "He is said to have divided all Hindustan" (not including Bengal) "into forty-seven districts, and to have appointed proper officers for the government and protection of each. To restore and to open the communication between the different parts of his dominions, and in order to facilitate the safe and easy transmission of intelligence, he built a line of sarais or hostelries at short distances on the whole road from the further extremity of Bengal to the Indus through the entire length of his empire. These sarais were open to strangers of every rank and religion, and were entrusted to servants who, at the public expense, furnished travellers with water and victuals as they arrived. Every sarai had a post-house, and this system of post-houses was extended over the principal roads in his dominions. On each side of the grand roads were planted rows of mango and other fruit trees, affording both shelter and refreshment to the tired and thirsty passenger ; and wells, supported by solid masonry, were dug at short distances. At all the chief halting-places he built mosques, and provided for them an adequate establishment of imáms, muazzans, and other servants. He appears also to have made provision for the indigent sick. The police which he established was strict and vigilant. So safe were the highways that the most helpless person might carry a basin of gold, and sleep in the open country without need of a watchman." (Erskine II., 442). "He established a law that the muqaddams of the villages where any traveller was robbed should be subject to fine, and for fear of its infliction the zamindars used to patrol the roads at

night." (Note, page 458, Cowell's Elphinstone). The revenue reforms of Akbar and Todar Mal are believed to have been modelled on these of Sher Khan, who "was intimately acquainted with the revenue and agricultural system of India—a knowledge without which no ruler of that country, whatever his abilities may be, can hope to do justice to his subjects." (Erskine II., page 442.)

Salīm Shah (1545-1553) displayed the same administrative ability as his father. "The qānūngos, who keep the revenue accounts of pargānas, he employed to watch over and report on the condition of the ryots and the state of the cultivation of the soil, on the crops, and the extent of offences and crime. He preserved all lands granted for religious or charitable purposes inviolate. He kept up his father's sarais in their whole extent, and the distribution of food to travellers, and for that purpose carefully protected all the lands that had been given to them. In addition, he ordered a sarai to be built, between each two of his father's, adding a mosque, a reader, a well, and a water-carrier to each. He also gave the post-houses so many additional horses as to enable them to convey intelligence with increased speed from place to place. He appropriated to himself the whole revenues of his kingdom, instead of scattering them by assignments, and paid his soldiers wholly in money. (pp. 472, 474.) "Circular orders were issued through the proper channels to every district, touching on matters religious, political, or revenue, in all their most minute bearings, and containing rules and regulations which concerned not only the army, but cultivators, merchants, and persons of other professions, and which served as a guide to the officials of the State; a measure which obviated the necessity of referring to a kâzi or mufti any case relating to matters which hitherto had been settled according to the principles and precepts of Muhammadan law." (Abdul Kadir, quoted at note page 459, Cowell's Elphinstone.)

"Early in his reign he stationed large bodies of troops consisting generally of five thousand horse each in different parts of his dominions. He seems to have kept up something like a standing army, which his plan of bringing all revenue directly into the public treasury must have assisted

him in doing. He was anxious to keep the dread of his power unceasingly before his great officers, and justice in civil cases was administered not by the mufti or kâzi, but by a munsif or amîn." (Erskine II., p. 474).

Under Muhammad Shah Adili "rebellion roused herself from her deep slumber, and the line of firm and well-compacted policy of Sher Shah and of the steady and stern command of Salim Shah was snapped, so that everywhere things fell into disorder. * * * The governors of provinces were powerful and possessed armies entirely under their control." (*Ibid* II., 492.) The dominions of Sher Shah fell into five divisions, the Sultân retaining only Jaunpur and the greater part of the country east of the Ganges.

Humáyûn died too soon after his restoration to have done much for the restoration of settled government at a distance from Delhi. One of the best things he did at this period was to "enjoin his nobles to enter into matrimonial alliances with the zamindars of the country," and to set the example.

• At the accession of Akbar (A.D. 1556) Jaunpur up to the Ganges at Kanauj was again and for the last time independent. In four years he had restored the imperial authority, and had driven the Afghans out of Lucknow and the country on the Ganges as far east as Jaunpur. (Cowell's Elphinstone, p. 500.) This was the work of his great general Khan Zamani Shaibani, who "cleared the whole north of India up to Lucknow of the Afghans, and acquired an immense fortune by plunder." (Fasc. IV., Vol. I., p. 319, Blochmann's *Ain Akbari*.)

In the seventh year of his reign Akbar abolished the odious jazia or poll-tax on infidels, the rigorous enforcement of which by the Lodi monarchs "was perhaps no inconsiderable cause of the facility with which the empire was wrested from their hands by the Moguls." (Elliot's *Supplementary Glossary*, II., p. 192.) In the 11th year his Diwan Muzaffar Khan revised the land revenue demand of the empire. The existing assessment was called Jam'-i-Raqmi, "but the rent-roll showed an assessment very different from the actual state of things, for, on account of the number of jaghir-hold-

ers; and the unsettled state of the country, the revenue was increased in name for the sake of mere show. This Jam'-i-Raqmi was now abolished and Muzaffar prepared a rent-roll according to his experience and the returns of kanúngos. The new rent-roll was called Jam'-i hásil-i-hál, or the roll of the present actual income." (Blochmann's Aín Akbari, p. 349.)

In the 27th year of Akbar's reign (1582) his Diwan, Rája Todar Mal, the great financier of the age, introduced his celebrated revenue system. "It only carried the previous system into effect with greater precision and correctness; it was in fact only a continuation of a plan commenced by Sher Shah, whose short reign did not admit of his extending it to all parts of his kingdom," (Cowell's Elphinstone, p. 541), and based by him upon "the old rent-roll of that unacknowledged originator of all later Indian revenue systems, Sikandar bin-Buhlol (Lodi)." (Thomas' Pathan Kings, p. 437.)

Its principal features were the accurate measurement of all cultivated and culturable lands according to a uniform standard; the classification of all lands according to their fertility; the ascertainment of the average produce; the fixation of the Government share at one-third the gross produce; and the commutation of that share into a money payment. "Land which never required a fallow (polich) paid the full demand every harvest. *Land which required fallows (parauti) only paid when under cultivation.* Land which had suffered from inundation or which had been three years out of cultivation (chichar), and required some expense to reclaim it, paid only two-fifths for the first year, but went on increasing till the fifth year, when it paid the full demand. Land which had been more than five years out of cultivation (banjar) enjoyed still more favourable terms for the first-four years." * * * For the purpose of commutation "statements of prices current for the nineteen years preceding the survey were called for from every town and village, and the produce was turned into money according to the average of the rates shown in those statements. The commutation was occasionally reconsidered with reference to the actual market prices, and every husbandman was allowed to pay in kind if he thought the money rate was fixed too high. All these settlements were made at first annually, but their continual recurrence being found to be vexatious, the settlement was after-

wards made for ten years on an average of the payments of the preceding ten. The above measurements and classifications were all carefully recorded ; the distribution of land, and increase or diminution of revenue were all yearly entered into the village registers. The result of these measures was to reduce the amount of the public demand considerably, but to diminish the defalcation in realizing it. Abul Fazl even asserts that the assessment was higher than that of Sher Shah, although he professed to take only one-fourth of the produce, while Akbar took one-third." (Cowell's *Elphinstone*, pp. 542-3).

There was no farming of any branch of the revenue. An Amil or Collector was appointed for every ten million dams or two and a half lakhs of rupees. (£25,000).

"He received eight per cent. on the amount of his collections besides perquisites ; he was directed to see that lands were not suffered to fall out of cultivation ; to scrutinize the rent-free grants ; to report upon the condition of the jagirdars and of the subjects generally in the neighbourhood ; to forward an account of all remarkable occurrences ; and to perform the duties of kotwal if none were appointed in his jurisdiction, and whenever, on account of drought or other calamity, he thought advisable to depute any one for local enquiries, he could avail himself of the services of the Amin of the Subah."

The Directions to Revenue Officers of that time enjoined the Collector to "consider himself *the immediate friend of the husbandman* ; to be diligent in business, and a strict observer of truth, being the representative of the Chief Magistrate. He must transact his business in a place to which every one may find easy access without requiring any go-between. His conduct must be such as to give no cause for complaint. *He must assist the needy husbandman with loans of money and receive payment at distant and convenient periods.* When any village is cultivated to the highest degree of perfection by the skilful management of the head thereof, *there shall be bestowed upon him half a biswah out of every bigha ($\frac{1}{16}$) of land, or some other reward proportionate to his merits.* Let him learn the character of every husbandman, and be the immediate protector of that class of subjects. Let him pro-

note the cultivation of such articles as will produce general profit and utility, with a view to which he may allow some remission from the general rate of collection. *In every instance he must endeavour to act to the satisfaction of the husbandman*". (Gladwin's *Ain Akbari* quoted in *Calcutta Rev.*, Vol. 44, page 378.)

Under Jehangir and Sháhjahán (1605-1658) I find little or nothing to note that in any way throws light on Bilgrám history either in the way of special incident or by inference. Jehangir was incapable of devoting that minute attention to administrative details which was the secret of Akbar's extraordinary success, and diminished prosperity was the result.

"Sháhjahán, to the benefit of India, returned to Akbar's mode of reigning by mastering details; hence the prosperity of the country advanced, in fact it reached a point to which it never before nor ever afterwards attained under a Mogul Emperor." (*Calcutta Review*, 6 October, 1869, No. 138.) "Khafi Khan, the best historian of those times, gives his opinion that although Akbar was preeminent as a conqueror and law-giver, yet for the order and arrangement of his territory and finances, and the good administration of every department in the State, no prince ever reigned in India that could be compared to Sháhjahán." (Cowell's *Elphinstone*, p. 600.) "The collection of the revenue, which affects so deeply the condition of the people, and had in the time of Akbar been very much improved, was advanced to greater perfection under the diligent administration of Sháhjahán." (*Mill*, II., p. 266.)

In 1639 A. D. his minister, Islam Khan, modified the revenue system of Akbar by deputing "a separate amin to every pargana for the purpose of fixing the jama, and the Karori" (called Amil in Akbar's time) "was left in charge of the collections, to which the duties of faujdar were added, with an allowance of ten per cent. on the collections." Later in his reign Sháhjahán's vizier, Saiadulla Khan, "the most able and upright minister that ever appeared in India," (*Elphinstone*) "combined the duties of amin and faujdar in one person and appointed him Superintendent of a chakla (or circle) of several parganas, and placing the Karori entirely under his

orders established five per cent. on the collections as the amount of the Karori's allowance, and of this one per cent. was subsequently deducted. The business of assessment and settlement was left entirely to the amin, with that the Karori had no concern, but it was his business to encourage agriculture, to make advances, station watchmen over the ripening crops, and report when any indulgence and leniency appeared expedient. This system lasted during the time of Aurangzeb, and till the dissolution of the Empire."

Bernier enables us to form some idea of the condition of the country under Aurangzeb (1658-1707 A.D.) He says, in his letter to the celebrated Colbert :—

"The persons put in possession of the land, whether as timariots (jaghirdars), governors, or farmers, have an authority almost absolute over the peasantry, and nearly as much over the artisans and merchants of the towns and villages within their districts, and nothing can be imagined more cruel and oppressive than the manner in which it is exercised. There is no one before whom the injured peasant, artisan, or tradesman, can pour out his just complaints; no great lords, parliaments or judges of presidial courts exist as in France to restrain the wickedness of these merciless oppressors, and the cadis or judges are not invested with sufficient power to redress the wrongs of these unhappy people." (*Bernier's Travels* I., p. 250, Calcutta).

"In India the gold and silver disappear in consequence of the tyranny of timariots, governors, and farmers; a tyranny which even the monarch, if so disposed, has no means of controlling in provinces not contiguous to his capital; a tyranny often so excessive as to deprive the peasant or artisan of the necessities of life and leave them to die of misery and exhaustion; a tyranny owing to which these wretched people either have no children at all or have them only to endure the agonies of starvation and to die at a tender age; a tyranny, in fine, that drives the cultivator of the soil from his wretched home to some neighbouring State, in hopes of finding milder treatment, or to the army, where he becomes the servant of a common horseman. As the ground is seldom tilled otherwise than on compulsion, and as no person is found willing and able to repair

the ditches and canals for the conveyance of water, it happens that the whole country is badly cultivated, and a great part rendered unproductive from the want of irrigation.

"The houses, too, are left in a dilapidated condition, there being few people who will either build new ones, or repair those which are tumbling down. The peasant cannot avoid asking himself this question : Why should I toil for a tyrant who may come to-morrow and lay his rapacious hands upon all I possess and value, without leaving me, if such should be his humour, the means to drag on my miserable existence ? The timariots, governors, and farmers, on their part, reason in this manner :—Why should the neglected state of the land create uneasiness in our minds, and why should we expend our own money and time to render it fruitful ? We may be deprived of it in a single moment, and our exertions would benefit neither ourselves nor our children. Let us draw from the soil all the money we can, though the peasant should starve or abscond, and we should leave it, when commanded to quit, a dreary wilderness. It is owing to this miserable system of government that most towns in Hindustan are made up of earth, mud, and other wretched materials ; that there is no city or town which, if it be not already ruined and deserted, does not bear evident marks of approaching decay." (*Ibid*, p. 252, 253).

"The country is ruined by the necessity of defraying the enormous charges required to maintain the splendour of a numerous court, and to pay a large army maintained for the purpose of keeping the people in subjection. No adequate idea can be conveyed of the sufferings of that people. The cane and the whip compel them to incessant labour for the benefit of others ; and driven to despair by every kind of cruel treatment, their revolt or their flight is only prevented by the presence of a military force.

"The misery of this ill-fated country is increased by the practice which prevails too much at all times, but especially on the breaking out of an important war, of selling the different governments for immense sums in hard cash. Hence it naturally becomes the principal object of the individual thus appointed Governor to obtain repayment of the purchase-money which he borrowed as he could at a ruinous

rate of interest. Indeed, whether the government of a province have or have not been bought, the Governor as well as the timariot and the farmer of the revenue must find means of making valuable presents every year to a vizier, an eunuch, a lady of the seraglio, and to any other person whose influence at court he considers indispensable. The Governor must also enforce the payment of the regular tribute to the king ; and although he was originally a wretched slave, involved in debt, and without the smallest patrimony, he yet becomes a great and opulent lord.

“Thus do ruin and desolation overspread the land. The provincial governors, as before observed, are so many petty tyrants, possessing a boundless authority ; and as there is no one to whom the oppressed subject may appeal, he cannot hope for redress, let his injuries be ever so grievous or ever so frequently repeated. It is true that the Great Mogul sends vakia-navises to the various provinces, that is, persons whose business it is to communicate every event that takes place ; but there is generally a disgraceful collusion between these officers and the Governor, so that their presence seldom restrains the tyranny exercised over the unhappy people.” (*Ibid*, pp. 257, 258).

“The rich will have every article at a cheap rate. When an umrah or mansabdar requires the services of an artizan, he sends to the bazar for him, employing force, if necessary, to make the poor man work ; and after the task is finished, the unfeeling lord pays not according to the value of the labor, but agreeably to his own standard of remuneration ; the artizan having reason to congratulate himself if the korah (whip) has not been given in part payment.” (*Ibid*, page 288).

There is little to notice in the special history of the pargana at this period. The Sayyads still maintained their ascendancy from 1677 A. D. (1088H.) We learn from the Sayyad chronicles that Sayyad Muhammad Fazil took a hundred foot soldiers and fifty troopers into pargana Báwan and reduced it to order, and was rewarded by the emperor with the zamindari of the pargana and a third of its revenues in jaghir. The ascendancy of the Sayyads has been maintained to the present time, for they still own more than half the pargana.

75. BILGRÁM—*Pargana* BILGRÁM—*Tahsil* BILGRÁM.—Bilgrám, with its population of 11,534, ranks twelfth among the towns of Oudh. It lies near the old left bank of the Ganges, 15 miles nearly south from Hardoi, 10 north-west from Kanauj, 8 south-east from Sándi, and 33 (*viâ* Sándi) south-east from Fatehgarh. It is the chief town of the Bilgrám sub-division of the Hardoi district. There are 2,454 houses, of which 630 are of brick. Of the population, 6,933 are Hindus and 4,601 Muhammadans.

The "tîla," round which lies the older portion of the town, seems to have been originally a high bluff on the edge of the eastern bank of the Ganges. Its natural height has been increased by successive strata of *debris* of the habitations of probably Bhils (an aboriginal tribe), Thathoras, Raikwárs, Shekhs and Sayyads.

In no town that I have yet seen are blocks of hewn kankar, relics of temples and palaces of the past, so frequent. There is reason to believe that they are the remains of the old town of Srinagar (see Bilgrám pargana), its fort, temple, and tank called Sâgar.

Six years ago, on the traditional site of Râja Sri's tank, Sâgar, in the Haidarabad muhalla, a flight of hewn kankar steps was found under a deposit of mud and rubbish. These blocks were speedily used up for building purposes. Everywhere such blocks are to be traced in the foundations and lower courses of mosques and houses, in wells, and at door steps; many of them are grooved, showing that they have been taken from some older building. This tank, Sâgar, gives its name to a portion of the town lying at the foot of the high mound, or "tîla," on which stood Râja Sri's fort, and between it and muhalla Maidânpûra. This quarter (Maidânpûra) seems to have been founded on a flat piece of land (maidân) left by the recession of the Ganges.

The town abounds with fragments of carved stone bas-reliefs, pillars, and capitals of old Hindu temples. The best of these are to be found at the shrine of Gúdar Náth in Lamkania Tola, the Brahman's quarter lying to the north of the fort, round a mound (khera) attributed to the Thatheras, and on which traces of their smelting-houses are still to be

seen. Along the ridge that separates the Haidarabad and Maidánpúra muhallas fragments of boats are found from time to time in sinking wells. A little saltpetre is manufactured in Qázipura. There is no indigo manufactory.

The main buildings are the Government tahsíl and thana ; the school, built on the remains of Rája *Principal buildings.* Srí Rám's fort ; a sarai in Bari Bazar, built sixty-seven years ago by Hakím Mehndi Ali Khan, the celebrated farmer (ijáradar) of the Muhamdi and Khairabad districts from 1804 to 1819 (the water of the sarai well is bad and brackish) ; an imámbára and two mosques, built by the same officer, and eight other imámbáras and mosques built within the last 90 years.

There are some old masonry wells ; two, the "Sahjan" and the "Tárli," of Akbar's time ; and three built two hundred years ago. There are two bazars, the Bari and Chhoti ; both were built by Hakím Mehndi Ali Khan, názim in the reign of Gházi-ud-dín Haidar. He, too, built Kifáyatganj, now an extensive grain mart, a mile and a half to the south of Bilgrám. Market days at Kifáyatganj are Tuesdays and Fridays. Wheat and barley are despatched from it in large quantities to Kanauj, Farukhabad and Cawnpore. The most noteworthy things made and sold at Bilgrám are the brass pán-boxes (gilauridáns), made by Hulás and Manrákhan. Lohárs, "laddu" sweetmeats, and the shoes made by Mendu.

The Aráish-i-Mahfil gives the following description of Bilgrám, partly borrowed from the Aín-i-Akbari, and translated as follows in Mr. J. C. Williams' Census Report, App. E. p. vii:—

"Bilgrám is a large town, the inhabitants of which are clever and poetical and men of genius. In this town there is a well, and if any one drinks its water for forty days continuously, he will be able to sing excellently. Besides this, too, the people are mostly very proficient in learning. Sayyad Jalíl-ul-Kadar Abd-ul-Jalíl Bilgrámí was a great poet, and a great proficient in the Arabic and Persian languages. He flourished in the time of Farrukh Sir, and he received the appointment from the imperial court of reporter of occurrences in Sindh. After this great man came Mír Ghulám Ali Azád, who was unequalled among his contemporaries for his

poetical composition, his eloquence, knowledge, and virtue ; even his Arabic poems are written with the utmost eloquence and in beautiful diction, and are very voluminous. No other inhabitant of Hindústán ever composed such poems before him. His book of odes is a proof of this, and the eloquent men of Arabia blush with shame as they recite his praises. He was born in the year 1114 H. and died in the year 1202 H."

Mr. Williams has noted upon this (Note L) : "The learning of the men of Bilgrám has been notorious for ages. Several works on history and philosophy, as well as poems, have been produced here. In Volume XXIII. of the Journal of the Asiatic Society for 1854 there is an article by Dr. Sprenger on the collection of manuscripts made by Sir Henry Elliot. Among them I find the following works mentioned:—No. 190, *Masnavi-Mir Abd-ul-Jalil Bilgrám*. Dr. Sprenger states that this poem celebrates the marriage of the Emperor Farukh Sír with the daughter of Mahárajah Ajit Singh in 1128 A.H. or 1724 A.D., and that the author died at Dillí nine years afterwards. No. 175, *Maásir-ul-Kuram* by Mir Ghulám Ali Azád. This work consists of biographies of distinguished Muhammadans in India, and is very highly thought of. The author is a descendant of the poet abovementioned, but is more famous than his ancestors. No. 180, *Nasrat-un-Názirín*, a history of the famous saints of Bilgrám, a copious and voluminous work of many hundreds of pages."

To this list may be added the *Jinúdiá* and *Shajra-e-Taiba*, family histories of the Bilgrám Sayyads, the *Sharif Usmani*, a history of the Bilgrám Shekhs by Ghulám Hasan Síddíqi Firshauri of Bilgrám, and the *Tabsirat-un-Názirín* (Persian).

Among the learned men of Akbar's time Abdul Fazal mentions Shekh Abdul Wáhid as having been born at Bilgrám and as being "the author of a commentary on the *Nuzhat-ul-Arwáh*, and several treatises on the technical terms (*istiláhát*) of the Súfis, one of which goes by the name of '*Sanahil*.'" (Blochmann's translation of the *Aín-i-Akbari*, Vol. V., Fasc. VI., p. 547). Mr. Blochmann notices a work of great historical value by Amír Haidar of Bilgrám: "As long as we have no translation of all the sources for a history of Akbar's reign

European historians should make the Sawáníh-i-Akbari the basis of their labours. This work is a modern compilation, dedicated to William Kirkpatrick, and was compiled by Amír Haidar of Bilgrám from the Akbárnáma, the Tabaqat-i-Badáoni Farishta, the *Akbarnáma* by Shekh Iláhdad of Sarhind, and *Abul Fazl's letters*, of which the compiler had four books. The sources in *italics* have never been used by preceding historians. This work is perhaps the only critical historical work written by a native. Bilgrám was a great seat of Muhammadan learning from the time of Akbar to the present century. For the *literati* of the town *vide* the Tazkirah by Ghulám. Alí Azíd, entitled 'Sarw-e-Ázíd.' (Fasc. IV., p. 316).

Heber visited Bilgrám in 1824. His notes on it are worth quoting. "Our stage to-day (Mallánwán to Bilgrám) of 7 kos through the same level and fruitful style of country was to Bilgrám, a place remarkable as being the station first fixed on for the British advanced force as it then was, which was afterwards fixed at Cawnpore. There are still (1824) several traces of what the king's sawárs said were bells of arms and officers' bungalows, which certainly might be such, but were now heaps of ruins. The town itself is small, with marks of having been much more considerable, but still containing some large and good, though old, houses, the habitations of the tahsildar, kotwál, &c. Here, again, after a long interval, I found a good many scattered palm trees both of the date and toddy species, and there is a noble show of mango trees in every direction. The gomáshta said the soil of Oudh was one of the finest in the world; that everything flourished here which grew either in Bengal or Persia; that they had at once rice, sugar, cotton, and palm-trees, as well as wheat, maize, barley, and pease; that the air was good, the water good, and the grass particularly nourishing to cattle; but the laws are not good, the judges are wicked, the zemindars are worse, the Amíns (Amils?) worst of all, and the ryots are robbed of everything, and the king will neither see nor hear. I asked him the rent per bigha of the land. He said generally Rs. 4, but sometimes 6. We passed a neat garden of turnips and some potatoes. These last, he said, were at first exceedingly disliked, but were now becoming great favourites, particularly among the Musalmáns, who find them very useful as absorbents in their greasy messes." (Journal II., p. 101.)

Under the ex-government Bilgrám produced many officers of rank and distinction. Among them may be mentioned the following: Sayyads Báqar Ali, Chakladar of Bangar under Shujá-ud-daula; Hashmat Ali and Chirágh Ali, Chakladars of Bithúr and Cawnpore under Ásif-ud-daula, and Qudrat Ali, Chakladar in Haidarabad; Shekhs Muhammad Ali, Chakladar of Jalálabad under Gházi-ud-dín Haidar, and Muhammad Askari, Chakladar of Rasúlpur, under Wajid Ali Shah.

Other Sayyads of distinction were Sayyads Dáwar and Muhammad Máh at the Courts of Álamgir and Sháh Álam; Mir Abdul Jalíl, Military Pay Master (Bakhshi) in Gujarát; Bahádur Ali Khan, Chief of the Police at Lucknow, under Ási-ud-daula; Muhammad Khan, Mir Munshi to the Governor-General, Foreign Department, now a pensioner residing at Bilgrám; Abu Hasau Khan, Náib Názim of Rasúlabad; Rukn-ul-Amin Khan, Subadar of Gujarát; Azim-u-din Husen, Khán Bahadur, C.S.I., late Deputy Collector of Patna.

76. CHATPIA—*Pargana* NORTH SARA—*Tahsil* SHAHABAD (population 2,314).—A fine village of 339 mud houses belonging to the Chamár Gaurs, six miles east from Sháhahabad, pargana North Sara, district Hardoi. The population is chiefly Chamár.

77. DHÁRÁMPUR—*Pargana* KATIARI—*Tahsil* BILGRÁM.—Dhárámpur (870 inhabitants), a little village of 133 mud houses, on the right bank of the Rámanganga in the Katiári pargana, Hardoi, eleven miles east from Fatehgarh and fourteen west from Sándi. It is the first encamping-ground on the routes from Fatehgarh to Lucknow and Hardoi. It is noticeable as being the residence of the loyal Rája Sir Hardeo Bakhsh, K.C.S.I., of Katiári, and the place where, in 1857, he sheltered Mr. Edwards, Mr. Probyn, and other fugitives from Fatehgarh, in the fort built by his grandfather, Thákur Ranjít Singh, in 1792 A.D.

78. GOPAMAU *Pargana*—*Tahsil* HARDOI.—One of the largest and most interesting parganas in Oudh, Gopamau covers 328 square miles on the right bank of the Gumti. Along the whole of its eastern side the Gumti separates it

from parganas Chandra and Misrikh and Aurangabad in Sítapur. On the south it is bounded by parganas Sandila and Bálamau, on the west by parganas Bangar (the Sai being the boundary for a considerable distance), Báwan, Sara, and on the north by parganas Mansurnagar and Piháni.

Thirty miles long and twenty broad, it has an area of 328 square miles, of which 172 are cultivated. The percentages of cultivated, culturable, and barren are 51·57, 27·84, and 19·15. A third of the soil (33·74) is classed as light and sandy (bhúr) ; only a fourth (25·83) is irrigated, from 2,347 ponds (7·75), and 4,716 wells (18·08) ; only 1·44 per cent. is under groves ; the average area of cultivation to each plough is $7\frac{1}{4}$ acres.

The pargana is the watershed of the Gumti and Sai, here called for a portion of its course the Bhainsta. Along the east of the pargana the oscillations of the Gumti at some distant period before it settled down into its present bed have caused the surface soil to be light and sandy. Prominent traces of that remote time are still to be seen in the picturesque clusters and ranges of shifting sandhills which here and there relieve the monotony of the landscape at distances of from one to three miles from the river. Near Gopamau these hills of sand are specially picturesque. Similar formations are found at Tandraur, Bazídnagar, Singhaura, and Beni Kuían.

The lover of scenery finds a charm in their fantastic outlines, glistening white and clear in the east as the morning sun mounts over them. To the sportsman they furnish the best of all possible ambush in which noiselessly and unseen to stalk the wary buck. To the peasant their shifting shapes, brought into position by any stump or scrub which arrests the eddy, or scattered by the first high wind into ruinous simoom, are the memorials of an ever-present danger to his patient husbandry. For the physiographer nature has written in them some pages of her mystic tale of the fashioning of the land by the might of her falling rivers, the tale that here in India is told for us each year in every char and island of the Ganges and Gogra.

In the course of ages the Gumti has worn for itself a deep and permanent bed to which the drainage of the adjacent country finds its way through a maze of ever-deepening ravines that eat each year further and further into the heart of the country. Dr. Butter has well described the action of the surface drainage seeking its way to a deep-lying river bed. "When the first heavy fall of rain begins to abate, the flat country appears dotted with pools of water and intersected with broad shallow streams, which are soon united at the heads of the branching ravines, and are by these channels conducted into the beds of the permanent nálas and rivers. It is observed that the beds of these ravines branch out and extend further and further into the level country every year, the principal undermining and abrasion of the soil taking place at the small cascade formed by the water when quitting the plain for the channel of the ravine, which may be from one to ten feet lower than the plain itself. Much of the soil which has been loosened during the preceding hot winds is thus washed into the rivers, which are thus loaded with a greyish yellow mud. These nascent ravines, when formed in a hard kankar soil, present the most beautiful and accurate miniature of an Alpine region, showing the long central ridge with its lateral branches and sub-branches and their corresponding plains, vales, valleys and ravines, all in due gradation and relief." (Southern Oudh, p. 23.)

Six well-marked nálas fall into the Gumti at right angles to its course at Akohra, Bajhera, Babuapur, Sarári, Upra and Jamunián. At the last of these places the Garera slides lazily into the Gumti through some cherished haunts of sport. The bittern booms from tall flags that clothe dark half-stagnant pools in this strange, lonely stream. At times pintail, widgeon, and mallard, blue teal, and all the choicest of the duck tribe, love its shadowy reaches more than the unsheltered breadths of Sándi lake. Shy sandgrouse flutter down to its cool brink from the thirsty upland slopes under which it winds. Its marshy banks teem with snipe. Hare, quail, and partridge lurk in the waving grass that fringes the swamp, and as you look up now and then towards the downs above, you may see, not a hundred yards away, some straying buck from the antelope herds of Beniganj.

Striking inland from the Gumti, a few miles take you up out of the region of uneven sand, scanty irrigation, and rents in kind, into a central plain of good soil, mostly dúmat, studded with jhíls and tanks, much jungle, plenty of cheaply dug wells, and fair money rents. The further you go from the Gumti the better is the land met with, till in the west you again come on uneven sandy soil, and find yourself on the edge of another river, the Sai. But the sand (bhúr) on this side is much less sandy than on the Gumti; the Sai flows so much nearer the level of the surrounding country that much watering can be done from it, and the scour of surface drainage is much less rapid and disastrous than on the eastern side. Round Tandiaon in the heart of the pargana spreads all that is left of the great Bangar jungle, the largest in Oudh at annexation, except the jungle of Gokaranáth. It was then twelve miles long and six broad. (Sleeman, II., para. 284.) Much of it has disappeared, but much still remains and enables the traveller to call up some faint picture of one side of the wild life of the Bangar five and twenty years ago. Let me quote Dr. Butter as to the great value of these jungles for pasture and in keeping the soil moist and the air cool. In 1838 he wrote almost prophetically:—

“ With the introduction, which cannot now be far distant, of a more equitable, but more strictly enforced, revenue system, these remnants of the sylvan vesture which adorned the country, which warded off by its shade and immense transpiration the fierce rays of the sun, and which thereby, as well as through the direct deposition of dew dropping from its leaves, maintained an almost perpetual verdure on the ground, and gave origin to frequent springs of running water, may be expected gradually to disappear, thus completing the slow but certain process by which India, like all other semi-tropical countries (such as Central Spain, Southern Italy, and the western territory of the United States), has its green plains, no longer capable of entangling and detaining water in the meshes of an herbaceous covering, ploughed into barren ravines by its sudden and violent though now short-lived rains, its mean temperature augmented, its springs and perennial streamlets dried up, the distance of water from the earth's surface increased, and its rainfall and

the volume of its rivers diminished." (Southern Oudh, p. 9.) "Within the last fifty, and still more within the last twenty years, these jungles have been greatly reduced by the demand for firewood, and the country generally has been dried up; from which causes the horned cattle, both oxen and buffaloes, have greatly diminished in numbers. In the south-west districts towards Manikpur, where the population has increased tenfold within the last fifty years, people who would formerly have possessed 100 oxen and 50 buffaloes have now only four or five of both. Ghí, which was formerly sold at 20 sers the rupee, is now sold at a ser and a half." (*Ibid*, p. 64.)

The pargana is not well opened out. The Oudh and Rohilkhand Railway skirts its western border for about twenty miles. The Gumti provides water-way along the whole of the eastern side; and along the south runs the new road from Sítapur to the Ganges at Mehndi Ghát *via* Misrikh, Nímkbár and Mádhoganj. But in the interior there are no roads except that from Hardoi to Sítapur, which runs nearly due east and west through the centre of the pargana, with a branch northward to Gopamau, Majhia, and Piháni.

The staple products are barley, bájra, and wheat. At survey these occupied three-fifths of the acreage. Another fifth was covered with Indian-corn, gram, mash and moth; arhar, sugarcane, cotton and rice make up most of the remaining fifth. Only 92 acres are shown under tobacco and 116 under poppy in a total of 117,003 cultivated acres.

The climate is considered better on the east and west than to the north and south.

Ahbans	...	34
Chandels	...	29½
Gaurs	...	28
Gaharwárs	...	23
Katíárs	...	14½
Chaubáns	...	11
Janwárs	...	4
Bhadwáras	...	1

Total ... 145

Of the 240 villages, 145 are owned by Rajputs, the Ahbans slightly predominating as shown marginally.

Kayaths hold 36½, and Brahmans 2½ villages. Grantees own 10. Shekhs, Mughals, and Sayyads hold 32, 12, and 2, respectively.

Only 28½ of the 240 villages are talúqdari, 111½ are zamindari, 95 imperfect pattidari, and 5 bháiachara.

The Government demand, excluding cesses, is Rs. 1,75,445, a rise of 64 per cent. on the summary assessment. It falls at Re. 1-10-0 on the cultivated acre; Re. 0-13-4 per acre of total area; Rs. 11-2-10 per plough; Rs. 2-3-8 per head of agricultural and Re. 1-9-0 per head of total population.

There are 341 souls to the square mile, and a total of 112,006. Hindus to Muhammadans are 103,338 to 8,668; males to females 60,476 to 51,530; and agriculturists to non-agriculturists 78,790 to 33,216.

Chamars and Pasis are a third of the whole. Brahmans rather more and Rajputs less than a tenth. Garerias and Ahirs make up another tenth. Muraos and Vaishyas predominate among the remainder. Of the Muhammadans, Ghosis are most numerous.

There is an aided vernacular town school at Gopamau (74); village schools have been established at Majhia (64) and Ahrori (41). There are girl schools at Majhia (22) and Bakariya (20). On the first Monday in Jeth a two-days' fair is held at the Lál Pir's tomb at Gopamau. The average course is estimated at from ten to twelve thousand. This méla is said to have been instituted soon after the saint's martyrdom. On the 6th of Kartik an old tank at Debi draws to itself about two thousand; and twice a year, in Chait and Kuar, there is a gathering at Bhat Deo's shrine at Bahar. (cf. pargana Bangar).

The tract became a regular pargana under Humáyún in A.D. 1538. Being a well-known place of great antiquity, it is probable that Sher Shah, or even Sikandar Lodi, may have selected Gopamau as a 'per-gaon' or parent-village, suited to be a fiscal unit in the imperial revenue system. They say that formerly it comprised seven hundred villages, and that the Chandra and Maholi parganas of Sítapur were included in it. In the third book of the Ain-i-Akbari Todar Mal's assessment of 1586 A.D. is recorded, with these statistics:—

Pargana Gopamau-Nimkhár, Sarkar Khairabad.

Cultivated area 107,308 bighas 5 biswás.

Land revenue 5,620,468 dáms.

Cesses 50,522 dáms.

Zamindars, Rajput Bisens and Chawars (?)

A masonry fort; 100 troopers and 3,500 foot soldiers.

Other editions show Bachhils for Bisens, and Chawar is considered by the author of the Kheri article to mean Ahban. "It is apparent," says Mr. McMinn, "that the Ahbans held at this time (1536 A.D.) various demesnes scattered over the country in Gopamau and Bhúrwára."

Here, as elsewhere in this most interesting district, the dawn of traditional history shows the Buddhist Thatheras in possession. Their settlements in this pargana were at Bhainsri and Mawwa Sarái or Mawwa Cháchar. In Mawwa Sarái there was even then a renowned emblem of Mahádeo, known as Gopi Nath. To this day it may be seen, a "ling" of black stone and two fragments of sculptured bas-relief, on one of which you trace the elephant head of Ganesh, placed on a water-worn block of kankar.

Gradually the fame of the Nath obscured the name of the village, and Gopinau or Gopamau became the name by which it was known. It seems to have been still held by the Thatheras when in A.D. 1032 Sayyad Sálár Masaúd fixed his headquarters at Satrikh in Bara Banki, and "sent out armies on every side to conquer the surrounding country. Sálár Saif-ud-dín and Mián Kajjab he despatched against Bahraich; Amír Hasan, Arab, against Mahona; Mír Sayyad Aziz-ud-dín, celebrated now as the Lál Pír, against Gopamau and its vicinity; and Malik Fazl against Benares and its neighbourhood (Mira-at-i-Masaúdi. Elliot's History of India, II., p. 534.). A terrible battle is said to have been fought between the Lál Pír and the Thatheras. The battle-field is ~~still~~ pointed out, under the name of Shahídganj, and the writer has been assured on the spot that as each season's rains scour the surface, bones of the slain there buried are laid bare. The Chishti Shekhs of Gopamau had, but have lost, a memoir of the Lál Pír and his campaign. They tell you that he fought with Ahbans, not Thatheras; that at first he was victorious and encamped at Gopamau for two years; but that two years after the death of Sayyad Sálár at Bahraich, he and his army were overpowered and put to the sword.

In the Banjára-tola of Gopamau there are to this day six Muhammadan Banjáras, two men of about forty and four boys who style themselves Sayyad Sálári Banjáras, and claim to

be sprung from those of his camp followers who survived the massacre.

The truth probably is that Lál Pír's campaign was against the Thatheras, and that the Chishti Shekhs belong to a later settlement which arrived after the Thatheras had been displaced by the Ahbans. A similar difficulty is mentioned at p. 144 of the Lucknow Settlement Report, pargana Kursi. There the Janwárs of Saindur seem not to have displaced the Bhárs, but yet "somehow to have helped in the resistance to Sayyad Masaúd's invasion. Yet the Musalmans say that they were opposed by no one but the Bhárs."

Besides the Sayyad Sálárí Banjáras, the descendants of two Patháns, Nasratulla Khan Gházi and Jáfar Khan, who accompanied Sayyad Sálár in his Oudh campaign, are still living there. The author of Notes on the Tribes of Oudh says of this invasion and its traces (p. 64):—

"The tomb of Sayyad Sálár at Bahraich is admittedly a cenotaph erected two hundred years after his death, but the graves which still exist at the various points of his march are presumed to have been constructed by his orders. The fact that so small an army marched successfully through a considerable tract of country suggests that it met with less opposition than Muhammadan traditions assert, and the construction of permanent tombs for those who died seems to favour the supposition. I am inclined to urge, from the preservation of these tombs, that the Muhammadans were not received with particular rancour, and that the extirpation of the army after its defeat is doubtful. The occupation by the Muhammadan force must have lasted nearly three years." At Nagrám and Amethi, in pargana Mohanlalganj, "muhallas are still existing, containing, it is said, the descendants of Sayyad Sálár's old followers who founded them." (Lucknow Settlement Report.)

A full account of the coming of the Ahbans claiming "a long descent in Oudh such as no other clan can rival or approach," of their displacement of the Thatheras, and foundation of the great Mitauli ráj, will be found in the Kheri district article of the Oudh Gazetteer. Here I will only give the tradition current among the small Ahban settlement round Bhainsri, and supplemented by the oldest Brahman the writer

could find at Gopamau, the venerable Sobha Acháraj, aged ninety.

"Once on a time," say they, "two brothers of our tribe, Gopi and Sopi, started from our ancient home in the west at Anhalwára Pátan on a pilgrimage to holy Gya. Their way lay through Kanauj, whose rája, Jai Chand, besought their aid in subduing the turbulent rebels of the Gánjar. In those days the Thatheras held the land from the Ganges to Mitauli, and southwards to the Loni nadi. Now the rája sought their aid in this wise. Throwing a leaf of pán and betel nut (bira) on the ground he cried "who is so bold as to undertake this enterprise?" and Gopi and Sopi stepped forth and took it up and each ate half. Then they summoned their clansmen and crossed into Oudh, and first took the fort of Buria and then Bhainsri, a stronghold of the Thatheras. Then they fell upon at the Diwáli when overcome with wine, and put them to the sword: and Sopi remained at Bhainsri and founded Bhainsri of the Ahbans, but Gopi passed northwards a few miles, and founded Gopamau."

Probably this inroad of the Ahbans was synchronous with the campaign of Álha and Údal who, shortly before the fall of Kanauj, were sent by the Kanauj monarch to subdue the Bhárs. The Bhárs occupy in other parts of Oudh precisely the same place in history as that of the Thatheras in Hardoi.

Mr. Butts gives the origin of the name Gánjar or Ganjaria. "Álha and Údal advanced to Sarsánwán near Amethi and afterwards to Dewa, but seem to have got no further. Oudh must have been a hot place for them. North from Bijnaur through Sarsánwán lies the plain of Ganjaria which was then known as the *Loh Gánjar* plain, or 'plain of iron,' so called from the warlike demeanour of its natives, and it seems to have given the name of Ganjaria to the whole of Oudh." (Lucknow Report.)

The author of the *Chronicles of Oonao* (p. 24) speaks of the "Ganjar" as strictly applicable only to the Khairabad Tarai, but extending to Sandíla and Bángarmau. The writer, however, has heard a Bais zamindar speak of a strip of low

land along the Gumti, east of Lucknow, as a part of Ganjaria, and as the scene of a great battle of Álha and Údal.

Gopi and Sopi are contractions for Gopál Singh and Sarup Singh. It seems not unlikely that the tradition which places a Thathera village of Mawwa Sarái and a Nath named Gopi at Gopamau prior to the coming of the Ahbans is true, and that Gopál the Ahban may have been attracted by the name, so like his own, to leave his brother at Bhainsri and found a settlement there. Thenceforth the name of Mawwa Sarái or Mawwa Cháchar would naturally give way to that of Gopamau.

At this period there seem to have been Ahír settlements in the forest in Aheri and Ahrori, and tradition also places villages of dhobis at Lodhi and Gopár.

From Sayyad Sálár's invasion till the fall of Kanauj was a bad time for these primitive tribes. Displaced from the west and north by the conquering hosts of the house of Ghorí, Ahban, and Gaur and Chandel, Gaharwár, Chaubán, and Janwár streamed over from Kanauj and sought to regain on this side of the Ganges all that they were losing on that.

The traditions of the coming of the Gaurs will be found under the headings Bangar and Mansurnagar and Báwan; of the Chandels (who displaced the Ahírs at and round Ahrori) under Kachbandau; of the Gaharwárs under Bangar; of the Katiárs under Katiári. All belong to the early class of Rajput colonists whose coming and its cause has been so eloquently described in the brilliant "Chronicles of Oonao."

"In the year 1193 A.D. Shahab-ud-din conquered and slew the hero of the Rajput Chronicles, Raja Prithora of Delhi, and in the next year he overthrew his great rival, Raja Jai Chand of Kanauj. These important victories were followed up by vigorous attacks in every direction. The sacred mount Abu, the impregnable Gwalior, the holy cities of Benares, Gya, and Ajmere, and Anbulwara Patun, all the great centres of Rajput power and Hindu devotion, were startled by the appearance before their walls of "the uncouth barbarians;" all, after a brave but vain resistance, fell before his sword. The Brahman folded his hands and cursed the

"Mulich," but not openly; the merchant sought to turn an honest penny by him, and was oftener paid with iron than with gold; the Shúdur served the strange highlanders much as he had before obeyed his Aryan master; but to the Rajput this upsetting of all his received ideas was intolerable. It was part of his religion that his race should be lords of the land, and to see his rája bow before a barbarian was desecration and impiety. By mutual jealousies, by incapacity for combination, and by fatuous negligence, the country had been taken from him, and the lives of his two great rájas had been lost. Now at last, thoroughly roused when it was too late, he felt that it was impossible to remain quiet under defeat. If he could not fight, at least he could fly; some place might be found where, though only for a little space, he might be beyond the conquerors' reach. Southward, then, across the Vindhya hills, northward to Kumaon and the Sub-Himalayan ranges, eastward to Ajoodhia, their old seat of empire, whence the Bhárs had driven them, spread the various colonies of Rajputs. The Rahtore of Kanouj and the Tonwar of Delhi migrated in a body and left not a man behind. Others felt the disturbing influence in less degrees, but did history supply the material we should probably be able to trace a direct relation between the amount of pressure exercised on each clan by the Muhammadan conquerors, and the quantity of colonies it threw out. Thus the Chouhan Rája Prithora's clan is scattered over a wide extent of country and broken up into many small estates, while the powerful Gehlote of Oheer and Cuchwaha of Amber maintained their independence for three centuries more, and sent out hardly any colonies." (Chronicles of Oonao, p. 28.)

The next historical event after the coming of the Chhattri clans is the conversion of the Ahbans of the adjacent pargana of Bhurwara to Islamism. "Kála Pahár," nephew of Bahlol Lodi, was the missionary of Islam to whose persuasion Múl Sah succumbed in A. D. 1488, (see the Kheri district article in the Oudh Gazetteer). An account of the intercourse still kept up between the Hindu Ahbans and their converted brethren will be found in General Sleeman's Tour, II., p. 97. The next event is the footing gained by the Shekhs when Humayún appointed Shekhs Mubarak and Abdulla qazis of Gopamau. "Apparently," says Mr.

Carnegy, (*Notes on Tribes*, p. 69), "they were cadets of the Amethi family of Shekh Selim," who, about 1550 A.D., had been granted pargana Amethi in Lucknow on condition of driving out the still troublesome Bhárs. The Kasmandi taluqa is still held by their descendant Murtaza Bakhsh.

The Kasmandi family account is that its most distinguished ancestor, Shekh Rahimulla, came to India with Taimúr and became Governor of Kashmir and Lahore. His son and grandson, Shekh Qudratulla and Muhammad Amánulla, also held office under the Crown. The great-grandson, Sheikh Niámatulla, did good service to the State, and in reward was made by the Emperor Humáyún chaudhri of the pargana, with two rent-free villages and a money nán-kár of Rs 1,700. This was in 945 Hijri (1538 A.D.). Murtaza Bakhsh is eighth in descent from Sheikh Niámatulla. The family gained further favours and villages from Alamgir, and large additions by purchase and mortgage were made by Muhammad Fazl, the fourth from Sheikh Niámatulla.

From an account of Gopamau by Nawab Nasir ul-Islám Khan I learn that this fortunate family monopolized the offices of chaudhri, qázi, and maulvi of the pargana. A sanad of Shah Jahán of 1627 A.D., shown me by Shekh Muhammad Azam of Gopamau, recites that the office of qazi of pargana Gopamau in the Khairabad sarkar with two hundred and sixty-one bíghas and four biswas of land as madad-maásh, or maintenance, had been held by Qázi Abdul Halim, and that he having presented himself at court and pleaded age and infirmity, the post had been conferred on his son, Qázi Abdul Ghafúr. He is to settle disputes, claims, and complaints, to perform marriages, distribute the property of deceased persons, adjust claims for plots of lands (chaks), and supervise weights and measures. All State officers, jágirdars, and kroris, are to uphold his authority. The residents are to refer to him in all matters of religion, and to regard all title deeds and documents signed by him as valid.

The overthrow of the Ahban ráj in Muhamdi in 1785 shook, but did not displace, the unperturbed Hindu Ahbans of Bhainsri. Mr. McMinn traces this event to the rise of the Gaurs. "It is probable," he writes, "that the fall of the Ahban raj was due to the rise of the Gaurs. In 1768, the Gaurs of

pargana Chandra, who under Chandra Sen had entered Oudh in 1707, attacked the Ahbans and drove them out from Maholi and Mitauli." (See the Kheri district article in the Oudh Gazetteer.)

At the cession in 1801 Saadat Ali Khan introduced his new revenue system. The first chakladar of the Bangar was Rája Sital Parshád Tirbedi. He was posted at Tandiaon with guns and a military force and threw up an earthwork there. Sital Parshad held the circle till A.D. 1812, when cruelty led to his arrest and removal to Lucknow. Sobha Acháraj, a young man of twenty when this chakladar was appointed, remembers him well. His chief exploits were the conquest of the Jangre Chhatris at Dhaurahra under Chapi Singh, and the destruction of Narpát Singh and taking of Katesar, the stronghold of the Gaurs. He ruled the Bangar with a rod of iron. A delay in paying the revenue, however short, cost the defaulter the loss of his hand, or, horrible to relate, the mutilation of the nose or breasts of the defaulter's wife. His reign of terror lasted eleven years. His successors were, Sobha says, Rája Bhawáni Parshad, Kayath, who oppressed none; Aza Khan, Mughal; Ráo Bakht Mal, Kashmiri, who built a new fort at Tandiaon and deserted the old one; Maulvi Faríd-ud-din, one of the Shekhs of Gopamau; Hasan Ali Khan of Malihabad; Ráo Dilarám, brother of Ráo Bakh at Mal, who built a shiwála with grove and well at Tandiaon; then his son Rája Shiu Nath Singh, who strengthened the fort and held the chakla at annexation. His naib was Pandit Kidar Náth, Kashmiri, who bridged the Bhainsta (Sai).

It was the Maulvi Farid-ud-din above mentioned who, when the head of the notorious rebel, murderer, and cattle-lifter, Bhagwant Singh of Atwa Piparia, had been sent him by Pancham Singh of Ahrori in June, 1841, sent it to Lucknow with a report that he had at the peril of his life and after immense toil hunted down and destroyed this formidable rebel. His Majesty as a reward for his valuable services conferred upon Farid-ud-din a title and a first-rate dress of honour. (*Sleeman's Tour*, II., 18.)

The Nazim seems sometimes to have made Tandiaon his headquarters, sometimes Khairabad. General Sleeman describes the increasing disorders of this part of the district

under the contract (ijára) system. From his camp at Tandiaon he wrote, 22nd January, 1849 : "Tundeeawun was once a populous place, but has been falling off for many years as the disorders in the district have increased. The Nazim resides here. The last Nazim, Hoseyn Allee, who was removed to Khairabad at the end of last year, is said to have given an increase of *nánkár* to the refractory landholders of this district during that year to the extent of forty thousand rupees a year, to induce them to pay the Government demand and desist from plunder. By this means he secured a good reputation at court and the charge of a more profitable and less troublesome district, and left the difficult task of resuming this lavish increase of the *nánkár* to his successor, Seo Nath the son of Dilla Ram, who held the contract of the district for some twenty years up to the time of his death, which took place last year. Seo Nath is a highly respectable and amiable man, but he is very delicate in health and, in consequence, deficient in the vigour and energy required to manage so turbulent a district. He has, however, a Deputy in Kiddar Nath, a relative, who has all the ability, vigour and energy required, if well-supported and encouraged by the Oude Durbar. He was Deputy under Dilla Ram for many years, and the same under Hoseyn Allee last year. He is a man of great intelligence and experience, and one of the best officers of the Oude Government that I have yet seen." (*Sleeman's Tour*, II., 22).

"The headmen of some villages along the road mentioned that the fine state in which we saw them was owing to their being strong, and able to resist the Government authorities which disposed, as they generally were, to oppress or rack-rent them ; that the landholders owed their strength to their union, for all were bound to turn out and afford aid to their neighbour on hearing the concerted signal of distress ; that this league, *offensive and defensive*, extended all over the Bangar district into which we entered about midway between this and our last stage ; and that we should see how much better it was peopled and cultivated in consequence than the district Mahomdi, to which we were going ; that the strong only could keep anything under the Oude Government ; and as they could not be strong without union, all landholders were solemnly pledged to aid each other to the death when oppressed or attacked by the local officers." (*Sleeman's Tour*, II., 11).

"The Nazim of the Tundecawun or Bangar district met me on his border and told me that he was too weak to enforce the king's orders or to collect his revenues ; that he had with him one efficient company of Captain Bunbury's corps, with one gun in good repair and provided with draft-bullocks in good condition, and that this was the only force he could rely upon ; while the landholders were strong and so leagued together for mutual defence that, at the sound of a matchlock or any other concerted signal, all the men of a dozen large villages would in an hour concentrate upon and defeat the largest force the king's officers could assemble ; that they did so almost every year and often frequently within the year ; that he had nominally eight guns on duty with him, but the carriage of one had already gone to pieces, and those of the rest had been so long without repair that they would go to pieces with very little firing ; that the draft bullocks had not had any grain for many years and were hardly able to walk, and he was in consequence obliged to hire plough-bullocks to draw the gun required to salute the Resident.....A large portion of the surface is covered with jungle, useful only to robbers and refractory landholders who abound in the pargana of Bangar. In this respect it is reported one of the worst districts in Oudh. Within the last few years the king's troops have been frequently beaten and driven out with loss, even when commanded by a European officer. The landholders and armed peasantry of the different villages unite their quotas of auxiliaries, and concentrate upon them on a concerted signal, when they are in pursuit of robbers and rebels. Almost every able-bodied man of every village in Bangar is trained to the use of arms of one kind or another, and none of the king's troops, save those who are disciplined and commanded by European officers, will venture to move against a landholder of this district ; and when the local authorities cannot obtain the aid of such troops, they are obliged to conciliate the most powerful and unscrupulous by reductions in the assessment of the lands or additions to their nankar.

"To illustrate the spirit and system of union among the chief landholders of the Bangar district, I may here mention a few facts within my own knowledge and of recent date. Bhugwunt Singh, who held the estate of Etwa Peepureca, had been for some time in rebellion against his sovereign ; and he

had committed many murders and robberies and lifted many herds of cattle within our bordering district of Shahjehanpore, and he had given shelter on his own estate to a good many atrocious criminals from that and others of our bordering districts. He had, too, aided and screened many gangs of budhuks or dacoits by hereditary profession. The Resident, Colonel Low, in 1841, directed every possible effort to be made for the arrest of this formidable offender, and Captain Hollings, the second-in-command of the second battalion of Oudh Local Infantry, sent intelligencers to trace him.

“ They ascertained that he had, with a few followers, taken up a position two hundred yards to the north of the village of Ahrori in a jungle of palas trees and brushwood in the Bangar district, about twenty-eight miles to the south-west of Seetapoor, where that battalion was cantoned, and about fourteen miles west from Neemkar. Captain Hollings made his arrangements to surprise this party ; and on the evening of the 3rd of July, 1841, he marched from Neemkar at the head of three companies of that battalion, and a little before midnight he came within three quarters of a mile of the rebel's post. After halting his party for a short time to enable the officers and sipahis to throw off all superfluous clothing and utensils, Captain Hollings moved on to the attack. When the advanced guard reached the outskirts of the robbers' position about midnight, they were first challenged and then fired upon by the sentries. The subadar in command of this advance guard fell dead, and a non-commissioned officer and a sipahi were severely wounded. The whole party now fired in upon the gang and rushed on. One of the robbers was shot, and the rest all escaped out on the opposite side of the jungle. The sipahis believing, since the surprise had been complete, that the robbers must have left all their wealth behind them, dispersed, as soon as the firing ceased and the robbers disappeared, to get every man as much as he could. While thus engaged they were surrounded by the Gohar (or body of auxiliaries which these landholders send to each other's aid on the concerted signal) and fired in upon from the front and both right and left flanks. Taken by surprise, they collected together in disorder, while the assailants from the front and sides continued to pour in their fire upon them ; and they were obliged to retire in haste and confusion, closely followed by the auxiliaries, who

gained confidence, and pressed closer as their number increased by the quotas they received from the villages the detachment had to pass in their retreat. All efforts on the part of Captain Hollings to preserve order in the ranks were vain. His men returned the fire of their pursuers, but without aim or effect. At the head of the auxiliaries were Punchum Sing of Ahroree and Mirza Akbar Beg of Deureea; and they were fast closing in upon the party, and might have destroyed it, when Girwur Sing, tomandar, came up with a detachment of the special police of the thuggee and dacoity department. At this time the three companies were altogether disorganized and disheartened, as the firing and pursuit had lasted from midnight to daybreak; but on seeing the Special Police come up and join with spirit in the defence, they rallied, and the assailants, thinking the reinforcement more formidable than it really was, lost confidence and held back. Captain Hollings mounted the fresh horse of the tomandar, and led his detachment without further loss or molestation back to Neemkar. His loss had been one subadar, one havildar, and three sipahees killed; one subadar two havildars, one naik, and fourteen sipahis wounded and missing. Captain Hollings' groom was shot dead, and one of his palankeen-bearers was wounded. His horse, palankeen, desk, clothes, and all the superfluous clothing and utensils which the sipahis had thrown off preparatory to the attack, fell into the hands of the assailants. Attempts were made to take up and carry off the killed and wounded, but the detachment was so sorely pressed that they were obliged to leave both on the ground. The loss would have been much greater than it was but for the darkness of the night, which prevented the assailants from taking good aim; and the detachment would, in all probability, have been cut to pieces but for the timely arrival of the Special Police under Girwur Sing.

“Such attacks are usually made upon robber bands about the first dawn of the day, and this attack at midnight was a great error. Had they not been assailed by the auxiliaries, they could not, in the darkness, have secured one of the gang. It was known that at the first shot from either the assailing or defending party in that district, all the villages around concentrate their quotas upon the spot, to fight to the death against the king's troops, whatever might be their

object ; and the detachment ought to have been prepared for such concentration when the firing began and returned as quickly as possible from the place when they saw that by staying they could not succeed in the object." (*Sleeman's Tour*, II., 15-18.)

79. *GOPAMAU Town—Pargana* GOPAMAU—*Tahsil* HARDOI.—An ancient town of 5,949 inhabitants, which gives its name to the large Gopamau pargana. It lies two miles west of the Gumti, fourteen miles north-east from the sadar station of Hardoi, and twenty west from Sitapur.

It contains 1,614 houses ; 295 of brick, 1 of stone, 1,318 of mud. Of the population 2,984 are Muhammadans and 2,265 Hindus.

As noted in the pargana article, the town seems to have been founded towards the end of the twelfth century by an Ahban conqueror on or near the site of an old Thathera clearing in the forest known then as Mawwa Saráe or Saráe Cháchar. Among the scanty relics of that dim time "Kau-rehru Deo" and "Bádal Deo" are still venerated as having been the gods of the departed Thatheras. Distinct traces exist of a Muhammadan element in the population dating from Sayyad Sálár's three years' sojourn in Oudh, thirty years before the Norman conquest of England. Local tradition, gathered from the lips of a venerable Brahman, tells of a still more ancient trace of Muhammadan influence in Gopamau. "Before the coming of Sayyad Sálár," it says, "Rája Gopi, the Ahban, had driven out the Thatheras and established himself at Gopamau. To him wandered a holy darwesh from Sakmina in Mecca, Azmat Shah by name, and Rája Gopi honoured him greatly and made him live in his own house. Then when Sayyad Sálár Gházi conquered Kanauj, Rája Pitham Kunwar, the son of Rája Jai Chand, fled to Gopamau and sought aid of Rájás Gopi and Sopi. And they said to him—'Are we not the servants of Jai Chand, thy father? Do thou remain here and rule this land with us. None shall molest thee.' And these three princes were ruling at Gopamau and cherishing the holy man Azmat Shah, when Sayyad Sálár's army came to Gopamau and the contest began. Two and twenty battles were fought, and in each victory was with the Rájás of Gopamau. Then Sayyad Sálár disguised himself and came to Azmat Shah by night and besought his

aid, and reminded him of their fellow faith. And Azmat Shah was sore perplexed. If he should refuse to help he would be a traitor to his faith. If he should consent, he would be a traitor to the kind princes whose salt he had eaten.

“So after a pause he bade Sayyad Sálár to be of good cheer, for that in to-morrow's onslaught he would surely be the conqueror. Then he called the rájas and counselled them to fly by night with their wives and little ones into the forest, for it had been revealed to him that in to-morrow's combat victory would be with the invader, and they would all surely perish. And on that same night they passed out into the forest. And in the morning when Sayyad Sálár advanced to the attack, behold there were none to oppose him. So he plundered the city, and cast down the sacred temples, and brake in pieces the holy images, and slew those of the people who had not passed away with the rájas. But when Sayyad Sálár had marched on to Bahraich, after a time more battles were fought at Gopamau. And Lál Pír, his religious preceptor, whom he had left to hold Gopamau, was slain and other great captains. And at the last, at Bahraich, Bálá Súraj slew Sayyad Sálár himself. And when Rájas Gopi and Sopi heard that he was dead they fasted one whole day and mourned that so great and renowned a noble should have been slain, and sorrowed that he had not been taken captive alive. And Azmat Shah took poison and died, and his tomb is in Azmat-tola to this day. And some say that Gopi and Sopi fought and conquered their way up to the mountains and ruled there, and their descendants are there to this day and are called Gurkhas.”

The legend is of interest in connection with the often noticed fact that in Oudh the bitterness between Hindu and Muhammadan is much fainter than elsewhere. The conflict of tradition (see pargana Gopamau) as to whether the Lál Pír fought Thatheras or Abbans is perhaps to be accounted for by the supposition that during the Muhammadan occupation of three years he had to fight both. The first displacement of Thatheras by Chhatris was still new and fresh when Sayyad Sálár reached Oudh, and both may have forgotten for awhile their mutual struggle in the effort to repel the common foe. It would be interesting to know whether elsewhere

the success of the Muhammadan invader is attributed by tradition to similar treachery by a holy darwesh towards his unsuspecting Hindu protectors. If it is, the fact would probably point to an ancient, ingenious, and highly successful working of secret service agency for the extension of the Muhammadan empire. The comparative shortness of the interval between the holy man's arrival and the invasion seems to the writer to point in the direction of this hypothesis.

The chief development of the town took place in the reign of Humáyún, who seems first to have appointed a chauthri and qázi for the pargana and to have stationed them here. Till 1801, when Saádat Ali replaced the ámil by a chakladar and made Tandiaon his headquarters instead of Gopamau, the place seems to have thriven well. Many of its residents attained high posts under the empire and contributed to its wealth and importance.

The history of the principal buildings and muhallas is in itself an epitome of the gradual growth of Muhammadan influence in Gopamau. Thus the Lál Pír is said to have been buried by his army in the shrine of Gopi Náth, a brick temple with three doors facing to the north. In A. D. 1232, Khwája Táj-ud-dín Husen, Chishti Shekh, was posted at Gopamau by Sultán Altamsh, and threw up an earthwork and built an unenclosed mosque and a monastery of two rooms. These buildings are in the Chishtpúra on the east of the town. At the suggestion of his spiritual preceptor Khwája Qutb-ud-dín, he built the Lál Pír's tomb in its present form. In A.D. 1795 it was repaired by Nawab Muhammad Ali Khan Wála Jáh, Subahdar of Arcot. There is no other building of the 13th century in Gopamau except this tomb. A mosque, idgáh, and well were built in the reign of Akbar under the auspices of Khwája Habíb-ulla. The well contains the following inscription:—"In the reign of the just monarch, the sovereign who spreads peace throughout the inhabited world, Jalál-ud-dín Gházi Muhammad Akbar, that just king who sits on the throne of success, the king of kings, the pride of the religion of Muhammad, ordered a well to be built the like of which should only be found in the tank 'Kausar.' Khwája Habíb-ulla was the builder of it; that Khwája who has no second in the

world. I asked of wisdom for the date and year of its building and was told by her—

“ This is the well of ‘ zam zam,’

“ Full of the water of life” (979 H.=A.D. 1571.)”

The Subahdar of Arcot, already mentioned, repaired this mosque and idgáh in 1795.

Sayyadpúra is the quarter of the Sayyads, who trace their settlement to the arrival of Sayyad Muín-ud-dín from Kanauj in 1208 A.D., in the reign of Qutb-ud-dín. His descendants, Sayyad Abdul Qádir and Abdul Jalál, were appointed qánúngos of the pargana by Humáyún. In this muhalla there is an ancient mosque built by Sayyad Kamál with a well attached to it, called Gondni-ká-Kúan. Up to a height of nearly seven feet from the ground this mosque is built of large slabs of kankar. One of these I found to measure 46 inches by 10, another 42 inches by 11. I believe them to have been taken from the despoiled temple of Gopi Náth or some other ancient Hindú fane. Similar blocks are to be seen in the doorway and steps of the Lál Pír's mausoleum and in the bārádari. Qazarapúra, the qázis' quarters, was founded during the reign of Humáyún. Shekhs Mubárak and Abdulla, nephews of Nizám-ud-dín Bandagi Mían of Amethi in the Lucknow district, whither the family had migrated from Agra, moved from Amethi to Gopamau on being appointed qázis of the pargana. This family seems to have had much court interest, for its three branches acquired and held the three distinct posts of qázi, chaudhri, and maulvi of the pargana. The qáziship was retained by them up to annexation. In this branch the most distinguished persons who have been qázi were Muhammad Husen in the time of Akbar, and Qázi Muhammad Mubárak, celebrated as the commentator on the Sharah-Salám, or doctrine of probabilities of Maulvi Hamid-ulla of Sandíla, in the reign of Muhammad Shah. His fame as a scholar is said to have spread from India to Persia. The registrarship is held by a member of the family. Among the chaudhris Ibrár Khan and Isrár Khan and Abbás Ali Khan were renowned for valour, and obtained high posts in the Carnatic under the Subahdar of Arcot, Wála Jáh. Of the Maulvi branch, the most distinguished scholars have

been Maulvís Nizám-ud-dín, Itmád-ud-dín and Mían Kalb. Maulvi Faríd-ud-dín (see pargana Gopamau) was chakladar of Muhamdi in 1825 and 1826 and chakladar of Bangar in 1841 and 1842. Maulvi Dost Yár Khau rose to the rank of mansabdar. A double colonnade of red sandstone pillars of Delhi stone marks a showy addition made by him to the family mansion. Maulvi Ghulám Rasúl was appointed qàzi of Trichinopoly on its cession to the British in 1801. He and his son Muhammad Yákin, *alias* Dost Mahomed Khan, built a stone mansion (bárádari), from which circumstance their descendants acquired the name of Bárádarias.

The muhalla of the Kanauji Shekhs was founded during the reign of Akbar; of this stock Nawab Anwar-ud-dín Khan, Siráj-ul-Umra, rose to be Subahdar of Arcot under the Nizám Ázam Jáh in 1745. Four years later he fell in battle. The words "áftáb raft" (the sun departed) contain the date of the death in battle of the Nizám's Wazír Nawab Nazír Jang, who marched to avenge his death and also fell. In his place was appointed Nawab Muhammad Ali Khan. He so filled his high post of Subahdar of Arcot that in 1760 Sháh Álam bestowed on him the title of Wála Jáh, and in 1786, on his sending magnificent presents to Mecca and Medina, the Sultán of Turkey conferred on him the distinguished appellation of Amír-ul-Hind Khàdim-ul-Har-main.

The eldest son of Nawab Anwar-ud-dín Khan, Nawab Badr-ul Islám Khan was appointed Subahdar of Katehar and Shekohabad by Muhammad Shah, and his nephew, Nawab Munír-ud-dín Khan Bahádur, rose to the rank of Náib Subahdar in Bengal. The present Nawab Nasír-ul-Islám Khan, to whose book I am indebted for this information, is of this distinguished family.

To Nawab Anwar-ud-dín Khan the town owes a curious square well called "chaukuntha" and a mosque. The Wála Jáh repaired the Lál Pír's mausoleum, and rebuilt in 1786 the Jáma Masjid of Akbar's time which had been destroyed by an earthquake. The decoration is elaborate. The building is about 62 by 26 feet. Its restoration would cost probably about eight hundred rupees.

Nawab Badr-ul-Islám Khan built a sarái in 1775, and settled Bhatiáras in it, but being off the high road it did not thrive.

The settlement of the muftís in the muhalla of that name dates from the arrival of Shekh Muhammad Adam Saddíqi in 1543, during the reign of Sher Sháh. Muhammad Zamán of this house was appointed mufti, a post retained in the family till annexation. By far the most distinguished member of it was Waháj-ud-dín, styled Afzal-ul-Mál, the tutor of Shah Jahán's unfortunate eldest son, Prince Dará Shikoh. This great scholar was the author of the celebrated *Fatwa-i-Alamgiri*.

The Zaidpuria muhalla was founded in 1562, when Shekh Qázi Bhure Farúqi and Hazrat Bandagi Nizám-ud-dín migrated hither from Zaidpur. Ghulám Hasan Khan of this house was appointed Subahdar of Gujarát by Azam Sháh.

The khátibs or readers of the prayers for the king resided in muhalla Khátibán. The post was hereditary and was held from the time of Akbar to annexation by members of the family now living here. Muhammad Ali Khan, Maulvi Muhammad Wáris, and Munshi Abdul Ali were its most distinguished members.

The mutawallis, or custodians of the mosques, who inhabit the quarter of that name, claim to be descended from Shekh Ghiúl, who settled at Gopamau during the reign of Alá-ud-dín Ghorí. Akbar conferred on Shekh Karím the post of custodian of the mosque built in his reign, and it was retained in the family till annexation. Shekh Maulvi Abdul Karím of this stock was author of a work on jurisprudence, called the *Fatháwe Majm'a-ul-Masáel*.

The muhalla of qánúgos was founded in the reign of Humáyún, who appointed Shekh Jamáli qánúngo of the par-gana. The post was retained till annexation in the family by which the taluqa of Kasmandi is now held. (I think that the Nawab's history from which these facts are taken is in error here, and that the post bestowed by Humáyún on the ancestor of the Kasmandi taluqdar was that of chaudhri, not kánúngo. This conjecture is confirmed by the fact that in

describing the muhalla of Káyaths the Nawab speaks of them as having got the qánúngoship from Humáyún).

The Káyaths of the muhalla so called are divided into qánúngos and muharrirs. The first branch held the qánúngoship from the time of Humáyún to that of Wájid Ali Sháh. Ráe Gajadhar of Majhián was the founder of the branch. Of the muharrirs Lála Naunidh Ráe rose to distinction. The Hindus gratefully remember him as the builder of the shrine of Gopi Náth. The tyranny of the Mughal Governor constantly destroyed what Naunidh Ráe had built. At last he threw up the qánúngoship and turned faqír. The revenue fell into arrears. The matter reached the ears of the emperor at Delhi. An order was passed that if any Muhammadan interfered with Naunidh Ráe's building his hand and nose would be cut off. Naunidh Ráe again took office. The revenue arrears of the four Bangar maháls was collected by him in twenty-four hours. He then built in peace the fine tank and temple of Gopi Náth. This was in 1699, in the reign of Aurangzeb. In the time of Nawab Ásif-ud-daula thirty of the Nawab's elephants were picketed here for a year. They were watered at the tank and destroyed the flight of steps.

Lálas Rája Rám and Mohan Lál are the other notables in this branch. Mohan Lál was employed by the chakladar in Muhammad Ali Sháh's time as a náib. He planted many groves and built a shiwála and a very fine tank. The muhalla of the Sayyad Sálári Banjáras has been mentioned in the pargana article. The names of the Banjáras who accompanied the Lál Pír are said to have been Dár Khan and Mamman Khan. Another trace of Sayyad Sálár's occupation of Oudh is to be found in the muhalla of the Batwárs or weighmen. These Patháns claim descent from Nasrat-ulla Khan Ghazi and Jáfar Khan, two brothers who accompanied the Lál Pír's army. Nasrat-ulla Khan was killed. Jáfar Khan settled here. His descendant was made batwár in the time of Alá-ud-dín, and his line have continued to hold the post to this day.

A Government aided vernacular town school has been established in the house of Maulvi Tafazzul Husen in the

Qázis' muhalla. Two markets are held, one at the Madda well (built by Madda Mian) in the Qázis' quarter on Mondays and Fridays, the other on the west of the fort on Sundays and Thursdays. The only manufacture peculiar to the place is that of ársís, or thumb mirrors of silver, an ornament said to be much prized by our Aryan sisters, and one which, if delicately fashioned in choice gold, might perhaps find favour in western boudoirs.

80. GUNDWA Pargana, Tahsil SANDILA.—A tract of 117 villages on the right bank of the Gumti, bounded on the north and east by the Gumti, separating it from parganas Aurangabad, Gundlamau, and Manwán, in the Sítapur district; on the south by pargana Malihabad of Lucknow; on the west by parganas Sandila and Kalyánmal.

With an extreme length and breadth of fifteen miles, it covers an area of 140 square miles, of which 88, or 62·06 per cent., are cultivated. The culturable area is 21·22, and the barren area 14·85 per cent. of the whole.

Rather more than a third (35·91 per cent.) of the soil is rated as third class—that is, light and sandy (bhúr). Not quite a fourth (23·46 per cent.) is watered.

The proportion irrigated from the 941 wells is very low, only 2·85 per cent.; 1,567 tanks water the remaining 20·6 per cent.; 1·87 per cent. is under groves; the average area of cultivation to each plough is 7·75 acres.

There is little to notice in the natural features of the pargana. Branching ravines, occasional sandhills, and poor uneven stretches of bhúr characterize that side which lies towards the Gumti. Towards the south-east corner an old channel of the river seems to have silted up and become converted into a network of jhíls. Even when away from the river, the surface soil changes from bhúr to dúmat, the sand still remains as a substratum, making wells difficult and expensive. As in Gopamau, at intervals of every few miles tributary nálas drop into the Gumti and carry to it the overflowings of the jhíls of the interior. Cart-tracks link the main villages together, but there are no made roads, except an

unmetalled one from Bhatpura-Ghát through Pípargáon to Malihabad. The nearest roads are the Lucknow and Sítapur metalled road, passing within four miles of the south-eastern corner of the tract, and the Oudh and Rohilkhand Railway, and Lucknow and Sandíla unmetalled road, which run within six miles of its south-western corner.

The staple products are barley and wheat, which at survey occupied two-fifths of the cultivated area; mash, gram, bájra, arhar, and moth covered another two-fifths; the remaining fifth was mainly cropped with juár, linseed, rice, kodo, and pease. The richer products are conspicuous by their absence the areas returned as under cotton, sugar, opium, tobacco and indigo being respectively only 353, 253, 83, 56, and 6 acres. The climate is considered good. Productiveness average. Kankar has not been found, more probably, I should think, from an absence of demand for it than from its non-existence.

Of the 117 villages, 94* are owned by Chhattris as noted in the margin; Brahmans hold 7, Muhammadans 6, Káyaths 7, and Kurmis 3. The taluka of Bharáwan comprises 48 villages; 36 are pattidari, 30 zamin-dari, and 3 bhaichára.

*Bais ...	...	81
Janwárs...	...	2
Nikumbhs	...	1
Sakarwárs	...	8
Chauháns	...	2
		—
		94

Dúbés ...	...	5
Sáraswatís	...	1
Pándés ...	...	1
		—
Shekhs ...	...	4

The Government demand, excluding cesses, is Rs. 1,05,146; a rise of only nine per cent. on the summary assessment. Its incidence is Rs. 1-14-2 on the cultivated acre; Re. 1-2-9 per acre of total area; Rs. 13-5-6 per plough; Rs. 3-5-6 per head of agricultural and Re. 1-13-7 per head of total population.

The pressure of population is at the rate of 406 to the square mile and 1·01 to the cultivated acre, giving a total of 56,871; Hindus to Muhammadans are 53,643 to 3,228; males to females 29,989 to 26,882; and agriculturists to non-agriculturists 38,463 to 25,408.

Chamars, Brahmans, and Ahírs are rather more than two-fifths of the whole; Arakhs, Chhattris, and Muráos are nearly another fifth; of the rest Pásis and Juláhas are most numer-

ous. The actual numbers of Brahmans and Chhattris are 8,037 and 3,523.

Village schools have been established at Atrauli (38), Gundwa (49), and Bharáwan (53).

On the 8th of Kuár and Chait some five or six thousand people meet at a shrine of Debi built forty years ago by Pandit Rudar Man.

I do not know when the tract was first marked off as a pargana, but in the Aín-i-Akbari (third book), the following particulars are given for Todar Mal's assessment of 1586 A. D. :—

“Pargana Gundwa, Sarkar Lucknow :—

Cultivated area	...	...	14,803 bighas.
Land revenue	...	...	3,00,759 dáms.
Zamindars,	...	...	Brahmans.
Foot soldiers	...	...	100.

No fort or cavalry force mentioned.

The materials at my disposal from which to outline the past history of the pargana are somewhat meagre, more, I think, from the impossibility of finding time to make a more exhaustive search than from their non-existence. The legends, coins, inscriptions, sanads, and other materials collected during a single cold-weather tour in a district of 2,292 square miles are so numerous as to convince me that everywhere this most interesting part of Oudh teems with the relics and traditions of a past of immense antiquity. “Still the landmarks of the ancient States linger on in local legend; in the unwritten chronicles of the past, which are but slowly fading away from the national memory. History has vanished from the land, but the names survive.” (*Wheeler's India, III.*, 265). Here as elsewhere the most vigorous life of local legend clings round the deserted mounds that entomb the memorials of a past civilization. Let me try to reproduce the tale of Bhurairya Khera as noted for me by Majlis Rác, qáníngo, and as partly learned from the lips of an Arakh chaukidar, and endeavour to

Historical events.

supply from sources unknown to them the links that seem to connect their folklore with the authentic history of ancient India :—

“More than a thousand years ago a tribe of Baurias called Khargis settled at Bharaiya Kharauli, and became the zamindars, as it were, of the surrounding country. A hundred years or more later a band of Kurmis from Fyzabad drove out the Baurias by degrees, founded the villages of Bibi Khera and Bauria Khera, and threw up the strong earthwork which you may see at Bharaiya between Gundwa and Atrauli, and which we call Bháńkargarh. And while the Kurmis were still in the land, a Banjára arrived from the north with a rich load of merchandize. To escape payment of the heavy dues which the zamindars would charge, he said that his load was only *khári* (Glauber's salt), and God was wrath with him for his lie. And when he came to unload his pack, behold it had turned to *khári*, and he was a broken man.

In those days a Nág haunted the forest and the tank, and in his trouble he went to the tank and prayed to the kindly Nág to help him in his strait, and vowed a shrine in his honour if the Nág would aid him, and the Nág listened to his prayer, and the Banjára went on his way rejoicing and sold his bales for twice their cost. And when he had now become rich he remembered his vow, and returned and built a stately shrine and placed in it an image of the kindly Nág. And the ruins of that shrine you may still see. And some say that the shrine was set up because the Banjára worshipped snakes, and his servant had ignorantly killed the Nág. But be this as it may, all Hindus still worship at the ruined shrine and offer milk at it for the sacred Nág.

“And when the Kurmis had held the land for a hundred and fifty or two hundred years, then, more than seven hundred years ago, Rája Gauri Shankar Káshiwála (of Benares), a Brahman, conquered this part of the country and stormed the stronghold of the Kurmis at Bháńkargarh and slew them with a great slaughter, so that not one remained. And to this day in the dead of night the lonely watcher in the fields hears from the deserted khera the shouts of the conquering Brahmans and the shrieks of the slaughtered garrison.

"And one of the Kurmi women was away at her father's house waiting for her little one to be born. And she bore a son and named him Gohna, and when he had grown he took service with the Delhi king, and became a great warrior, and brought an army and slew the Káshi rája and routed his troops, and got back the Kurmi domain. But Bháńkargarh was haunted by the ghosts of the dead, so Gohna chose another spot where Rája Gauri Shankar had built a spacious enclosure (gonda) for his elephants and horses and cattle. And he named it by his own name Gohna Gundwa, or the enclosure of Gohna, and in time the writers changed it to Goni Gonda Kharauli, and now it is called Goni Gonda, (pronounced Goni Gonwa). About seventy years ago the názim of Khairabad, Rája Sítal Parshád Tirbedi, built a masonry fort, and threw up an earthwork in Goni Gonda, and posted his tahsildar there,—yonder where is now the village school-house."

I know of only one hypothesis by which this tradition can be made to yield a definite residuum of historic truth. From the travels of Hwen Thsang we learn that in the early half of the seventh century A.D. the great Magadha empire extended over the greater part of Hindustan. "The reigning sovereign was named Síláditya (or Harsha Varddhana). He had carried his victorious arms to the east and west. At least eighteen feudatory princes paid him homage as their suzerain. He was a zealous patron of Buddhism. His kingdom of Kanauj was wealthy and full of merchandize." At Ajodhya at this time Buddhism "appeared to be in a struggling condition." At Prayága (Allahabad), "Brahmanism was decidedly flourishing. At Benares also it was in the ascendant." (*Wheeler's India, III.*, 265-268). "It is this Buddhist emperor," Harsha Varddhana or Nandi Bardhána, who is accredited with the suppression of Brahmanism at Ajodhya, and with the establishment of the non-caste system adopted by society generally when the population at large were denominated Bhárs." (*Historical sketch of Tahsíl Fyzabad, p.* 24).

I can only account for the migration of Kurmis from Fyzabad to Bharaiya by supposing that they came hither on the wave of religious and political conquest which rolled from

Gya to Pataliputra (Patna), from Pataliputra to Ajodhya, and from Ajodhya to Kanauj. Westwards the star of empire took its way at the time when Buddhist supremacy was still mounting. Westwards, from Ajodhya in the east, the Kurmis of our humble legend followed in the wake of the Buddhist emperor, and obtained land and protection in the neighbourhood of his great capital at Kanauj on condition of their throwing up and garrisoning one of a chain of earthworks to link Kanauj with the great fortress of Ajodhya.

The episode of the Banjára and the Nág confirms this view. The Nág, who in the imagination of the ignorant Banjára, lay coiled at the bottom of the tank, its presence only revealed by the broad leaves of the sacred lotus, was but the embodiment of the memories of the departed race of Nága rajas, those "ruling powers who had cultivated the arts of luxury to an extraordinary degree, and yet succeeded in maintaining a protracted struggle against the Aryan invaders." * * * "These Nágas or serpent worshippers, who lived in crowded cities and were famous for their beautiful women and exhaustless treasures, were doubtless a civilized people, living under an organized Government. * * * It may be conjectured that prior to the Aryan invasion the Nága rajas exercised an imperial power over the greater part of the Panjáb and Hindustan. The clearance of the jungle at Indarprastha (Delhi) was effected by the expulsion of the Nágas. One of the heroes of the Mahábhárata had an amour with the daughter of a Nága rāja. The Aryan conquest of Prayága (Allahabad) and other parts in India are mythically described as a great sacrifice of serpents. * * * To this day traces of the Nágas are to be found in numerous sculptures of the old serpent gods, and in the nomenclature of towns and villages. In Bengal barren wives creep into the jungle to propitiate the serpent of a tree with an offering of milk, in the simple faith that by the favour of the serpent deity they may become mothers. * * * There are strong reasons to suspect that the worship of the snake and the practice of snake-charming formed important elements in an old materialistic religion, which may at one time have prevailed amongst the Dravidian populations, and of which the memory still lingers throughout the greater part of India." (*Wheeler's History of India*, III., 56).

The Buddhist monarchs seem to have sought out and honoured with special distinction the traces of the departed Nágas. For instance:—

“Hwen Thsang records that outside the town of Ahichhatra there was a *Nága-hrada* or *serpent tank*, near which *Buddha* had preached the law for seven days in favour of the serpent king, and that the spot was marked by a stupa of *King Asoka*.” “A similar story is told at Buddha Gaya of the Nága king Muchalinda, who, with his expanded hood, sheltered Buddha from the shower of rain produced by the malignant demon Mára.” (*Ancient Geography of India I*, 360). “Asoka is celebrated in all Buddhist countries especially for the construction of very many stupas, or memorial towers of Gotama Buddha.” (*Wheeler's History*, III, 238). I hazard the conjecture that Asoka's stupas mark the spots where Buddha was traditionally associated with the Nágas, and am inclined to believe that what the Banjára of my legend worshipped was a fragment of Nága sculpture found at or near an earth stupa of Asoka's time, and that he enshrined the fragment in a brick temple raised on Asoka's mound. That is my reading of the legend and of the brick débris on the lonely mound at which I heard it. At Aliabad in Bara Banki, in Chaudhri Ghulám Faríd's garden, there is a curious mound or tila of earth of, as far as I remember, about the same height. On the bank of the adjacent Bhár tank serpent-worship is carried on to this day. If elsewhere are found curious high mounds, with or without brick superstructures, and Nága relics, traditions, and worship grouped about them, this hasty generalization would receive a broader basis than I can claim for it at present.

The massacre of the Kurmis by the Benares Rája Gauri Shankar, more than seven hundred years ago, seems further to confirm my theory as to the Buddhist character of the fortified settlement at Bhámkargarh. If the Nág mound was one of Asoka's stupas, it must have been a seat of religious worship and culture. Just as at Ahichhatra (*loc. cit.*) the stupa near the serpent tank gathered round it “twelve monasteries containing about a thousand monks,” so, to compare great things with small, it is probable that the stupa near Bhámkargarh had its monastery and its monks, perhaps

its college or sangharāma. The date assigned to the storming of Bhānkargarh and the wholesale massacre of its Kurmi garrison by a Brahman conqueror from Benares points conclusively to the destruction and expulsion of the Buddhist monks which began with the sacking and burning of the monasteries of Sarnāth in the eleventh or twelfth century, and crushed Buddhism in India for ever. (See *Sherring's Sacred City of the Hindus*, page 268 ; *Cunningham's Bhilsa Topes*, Chapter XII.; *Wheeler's History*, III., 359).

The recovery of Bhānkargarh from the Brahmans, a generation later, with the aid of a force from Delhi, marks, probably, a successful incursion of the Chauhān of Delhi into the realms of the Rāthor of Kanauj, when they were still at feud, "while the Musalmans were pouring through the gates of India."

The only other tradition which I had time to note tells of the settlement of Jagsara, the displacement of Gaurs by a branch of the Bais of Daundia Khera, and the origin of the Bharāwan taluqa. "A thousand or twelve hundred years ago," it runs, "the greater part of the pargana was held by Jhojhas. Then it came under the sway of a Kanauj rāja, Mandhāta, who settled at Jagsara and held a Jagg, or memorial celebration of the marriage of Rāma and Sita. At Parsa, close by, was his kitchen (Pārwas). His dominion lasted a long time. One day an astrologer foretold that he would be struck by a thunderbolt. And when the rāja asked how he might escape so terrible a doom, he was told to build a hundred and one wells and dig a hundred and one tanks. And he followed this counsel, and in one of the wells he set up a golden image of himself. And some say the image was made of wheaten flour (āta), and he and his pandit lived and prayed in the well. And at last the bolt fell, and struck the image and hurled it down to the nether hell (patāl). Then the rāja made over his realm to the Gaurs, into whose clan he had married, and left Jagsara and settled himself at Manwān, across the Gumti. And when he had died at Manwān the Gaurs succeeded to his domain. And while they held the land, a Bais of Daundia Khera, a descendant in the fifth generation of Rāja Tilok Chand, Rām Chandar by name, who had married into the family of the

Gaur rája, came and settled among them. So sturdy was he and astute that he acquired great power and influence among them. And at the last he rose to be the leader of their army, and seized their domain and lorded over it himself.

“And he slew the Gaur Jáj whose stronghold was at Aira Kákemau, and who ruled the land around through the Bais and established himself in his stead. And Rám Chandar had three sons, Alsukh Ráe, Lakm Ráe and Kans. And one of them took Bangalpur and was called Bangáli; from him is sprung Rája Randhir Singh of Bharáwan. And another took Pipargáon and was known as Piparhá; from him are sprung Laiq Sing of Mandauli and Sáhib Singh and Raghubar Singh of Kakra. And the third took Bhaira Majhgáon and was styled Bhairhia; from him are descended the zamindars of Atrauli and Jagsara. Still may you see the great bricks of the palace of the rája of Jagsara. Of them are built the houses of the zamindars. And ever and anon the ploughman's share strikes against one or other of the hundred and one wells. Was not one brought to light last year?”

Not very much is to be got out of this tradition. Of the Jhojhas very little is known. The census report shows none of them in Oudh, but in Bulandshahr and Anúpshahr they are believed to be converted slaves of Ráthors, Chauháns, and Tunwars. They are excellent cultivators, and the country proverb is “employ a Jhojha as your ploughman and you may sit at home and play backgammon.” (*Elliot's Glossary*, I, 138). As they are not allowed to intermarry with converted Rajputs, it seems clear that they occupied the same place in local history as the Bhárs, Thatheras, and Rajpasias. In the north-east corner of the adjacent pargana of Malihabad the country occupied by them was called tappa Ratan, where they had two large forts in Mál and Ant, of which a huge well and the foundations of one of the walls still remain. (*Lucknow Report, pargana Malihabad*). Mr. Butts thinks they are converted Bhárs, “who, with no leaders of their own after the invasion and defeat of their Rája Kans of Kansmandi by Sayyad Sálár, yielded to the threats of the Musalmans and embraced their faith. This is the only way of accounting for them. They are the last people that remain in tradition,

and no other Musalman invasion taking the form of a crescentade is known."

To explain: the Kanauj Rájá Mandháta, who displaces the Jhojhas, rules for a time at Jagsara, and then leaves his kingdom in charge of the Gaurs, and crosses the Gumti to Manwán in Sítapur, where he dies, we have only to remember that after the loss of Kanauj, Bári in Sítapur became the Hindu capital. Bári is only four miles from the border of pargana Gundwa across the Gumti, and Manwán, four miles south of Bári, is still nearer. From Jagsara to Manwán, as the crow flies, is not more than thirteen miles.

In his account of Sultán Mahmúd's Kanauj campaign of A.D. 1018 (409 H.), the twelfth Indian expedition, Nizám-ud-dín Ahmad states that the Governor of Kanauj, whose name was Kora, submitted to him, sought his protection, and brought him presents. "Bird says he was called Kora from the appellation of his tribe; but there is no such tribe, *unless Gaur be meant, which would be spelt in nearly a similar form.*" (*Elliot's History of India*, II., 461).

The main event of the next campaign, the battle of the Ráhib, seems to have been fought on the banks of the Gumti in pargana Gundwa, probably at Bhátpura Ghát. The year assigned by Sir H. Elliot is 412 H. (A.D. 1021). "Utbi places the scene on the Ráhib, which we know from Al Birúni to be on the other side of the Ganges, and is either the Rám-ganga or the Sai, apparently the latter in the present instance..... Utbi's statement must be received as conclusive respecting a movement as far as the Ráhib." (*Ibid.*, p. 463.) "We also find Puru Jaipál holding dominions on the other side of the Ganges during the (next) campaign on the Ráhib. We may suppose therefore that, without being *de facto* ruler throughout these broad domains, he may have held a sort of suzerainty or paramount rule, and was then in the eastern portion of his dominions engaged in settling the nuptials of his son Bhím Pál, or had altogether transferred his residence to these parts to avoid the frequent incursions of his Muhammadan persecutors." (*Ibid.*, p. 462). Nizám-ud-dín's account of the battle is as follows. It must be borne in mind that the Jumna of his account is the Ráhib of Utbi's, and that Sir H. Elliot

has decided that the Ráhib is the Ránganga or Sai :—" When he (Sultán Mahmúd) reached the banks of the Jumna, Púr Jaipál, who had so often fled before his troops, and who had now come to assist Nanda, encamped in face of the Sultán ; but there was a deep river between them, and no one passed over without the Sultán's permission. But it so happened that eight of the royal guards of Mahmúd's army having crossed the river together, they threw the whole army of Púr Jaipál into confusion and defeated it. Púr Jaipál with a few infidels escaped. The eight men, not returning to the Sultán, advanced against the city of Bári, which lay in the vicinity. Having found it defenceless, they plundered it and pulled down the heathen temples "

" Nizám-ud-dín," says Sir H. Elliot, " is the only author who states this. His account is fully confirmed by the statement of Abú Rihán, that Bári became the Hindu capital after the loss of Kanauj. Firishta says that these eight must of course have been officers, each followed by his own corps. He gives no name to the city which was plundered." (*Ibid*, p., 463). Utbi's account of the battle, a contribution to Oudh history, may be quoted in full :—

" After the expedition against the Afgháns the Sultán turned again towards Hind with his bold warriors, whose greatest pleasure was to be in the saddle, which they regarded as if it were a throne ; and hot winds they looked on as refreshing breezes, and the drinking of dirty water as so much pure wine, being prepared to undergo every kind of privation and annoyance. When he arrived in that country he granted quarter to all those who submitted, but slew those who opposed him. He obtained a large amount of booty before he reached the river known by the name of Ráhib. It was very deep and its bottom was muddy, like tar used for anointing scabby animals, and into it the feet of horses and camels sank deeply, so the men took off their coats of mail and made themselves naked before crossing it.

" Púr Jaipál was encamped on the other side of the river, as a measure of security, in consequence of this sudden attack, with his warriors dusky as night, and his elephants all caparisoned. He showed a determination to resist the passage of the Sultán, but at night he was making preparations to escape

down the river. When the Sultán learnt this, from which the weakness of his enemy was apparent, he ordered inflated skins to be prepared and directed some of his men to swim over on them. Jaipál, seeing eight men swimming over to that distant bank, ordered a detachment of his army accompanied by five elephants to oppose their landing, but the eight men plied their arrows so vigorously that the detachment was not able to effect that purpose. When the Sultán witnessed the full success of these men, he ordered all his soldiers who could swim to pass over at once, and promised them henceforward a life of repose after that day of trouble. First his own personal guards crossed this difficult stream, and they were followed by the whole army. Some swam over on skins, some were nearly drowned, but eventually all landed safely ; and, praised be God ! not even a hair of their horses' tails was hurt, nor was any of their property injured. When they had all reached the opposite bank, the Sultán ordered his men to mount their horses and charge in such a manner as to put the enemy to flight. Some of the infidels asked for mercy after being wounded, some were taken prisoners, some were killed and the rest took to flight, and two hundred and seventy gigantic elephants fell into the hands of the Musalmans."

Can it be doubted that the river in whose vicinity was the city of Bári was neither the Rámghanga, which is out of the direct route from Kanauj, nor the Sai, which, except in the rains, is too narrow and shallow to present any obstacle, but the Gumti ?

In the mythical episode of the threatened thunderbolt and the hundred and one tanks and wells may be traced, probably, the astuteness of the Brahman priest, who saw that in the development of the agricultural resources of the domain lay his own best chance of enrichment ; that the rája's enterprise would alone secure such development ; and that the rája was too slothful to stir in the matter till worked on through his fears. The fall of the thunderbolt may perhaps be the mythical equivalent of a fresh shock from the Muhammadan invader, necessitating a further move westwards. The Sítapur history should throw further light on Rája Mandhátá's settlement at Manwán, and the rise, decline, and fall of Bári.

The mention of Rám Chandar, Bais, of Daundia Khera, as fifth in descent from Tilok Chand, enables us to fix the date of his displacement of the Gaurs. Mr. Benett has shown in his brilliant monograph on the Rae Bareli clans that the average length of a generation in the Bais families was between twenty-two and twenty-four years. He has also fixed the date of Tilok Chand as contemporaneous with the downfall of the Jaunpur dynasty in 1476 A.D. or 1478. Rám Chandar then migrated from Daundia Khera to Bharáwan between a hundred years and a hundred and twenty years after this date, or from 1586 to 1596, towards the end of the reign of Akbar. The powerful house of the Ráos of Baiswára had been founded at Daundia Khera shortly after the general conversion to Muhammadanism during the preceding reign.

"Deo Ráo" (grandson of Tilok Chand) "or his son Bhairon Dás separated from the main stock, and, receiving Daundia Khera and four other villages as their share of the family property, founded the subsequently powerful house of the bábus or ráos of Baiswára. It is probable that their propinquity to the throne and the personal character of their chiefs from the first gave them great influence, as we find them very shortly afterwards contending on equal terms with the rájas of Murármāu. The division probably took place shortly after the general conversion just described. The end of Akbar's reign was a season of great vitality among the Rajput families, which showed itself after the usual fashion by the prosecution of the old, and the successful establishment of new family feuds. It is probable that the dearth of history during this reign may be ascribed to the firm and enlightened rule of the great emperor. When the reins became relaxed, the whole district was thrown into confusion," (*The Rae Bareli Clans*, p. 26).

Rája Jáj, Gaur, of the legend, is probably Rája Tez Singh, Bahman Gaur, with whom, according to the Malihabad account, Rám Chandar took service. The same source makes him marry into the family of the Panwárs of Itaunja. (*Lucknow Report, pargana Maliabad.*)

81. HARDOI, *Pargana* BANGAR—*Tahsil* HARDOI.—Hardoi, the headquarters of the Hardoi district, lies on the Oudh

and Rohilkhand Railway, sixty-three miles from Lucknow and thirty-nine from Shāhjahānpur. It is thirty-six miles east from Farukhabad and thirty-seven west-south-west from Sítapur. After the re-occupation it was selected, apparently for no other consideration than the centrality of its position, as the *sadr* station of the district. It has a population of 7,156, of whom 2,027 are cultivating and 4,290 non-cultivating Hindus, and 839 are Muhammadans. Chamárs, Chamar Gaurs, and Gaurs preponderate among the Hindus.

Unlike the other towns of the district, there is very little of ancient or modern interest about the place. Tradition traces the name to Hardeo Bába, a devotee reputed to have lived here more than a thousand years ago. An ancient tree is pointed out as marking the spot where he lived, and in October and March a small *méla* is held at it in his honour. Another tale derives it from a Thathera chieftain named Rájá Harnákas. The fact that the *débris* of a Thathera fort are still to be seen, in the shape of a high irregular khera covering about sixteen acres, to the south-west of the present town, where the road from Sándi enters it, lends probability to the latter derivation. The town itself is largely built of bricks dug out of the old Thathera remains, and traces of their occupation are continually cropping up here as elsewhere throughout this interesting district.

The present town appears to have been founded some seven hundred years or more ago by a body of Chamar Gaurs from Nárankanjari near Indore, who, under their leader Sále Singh, drove out the Thatheras, destroyed their fortress, and, as usual, settled themselves down close to its ruins.

The place had no local importance before it was made a civil station. Now there are the usual civil buildings, *kacheri*, police station, jail, school, dispensary, and sessions house, as well as the sub-divisional office of the *tahsildar*. The school is an anglo-vernacular one, averaging 109 pupils. There is a branch school with 44 boys. A bi-weekly market is held on Sundays and Wednesdays in Hardeoganj. There are 19 masonry and 1,294 mud houses in the town. The climate is healthy and seems to be specially adapted to the

production of fine fruit; peaches, mangoes, grapes and oranges are exceptionally good.

There is the usual municipal committee, and its income is raised by an octroi. The railway journey from Lucknow is four hours, and from Sháhjahánpur two hours and a quarter.

82. HATHAURA—*Pargana* SANDILA—*Tahsil* SANDILA—(2,618 inhabitants) A Chamár village of 511 mud houses, 10 miles north-west from Sandíla. It was founded a hundred years ago by the great-grandfather of Bhérath Singh, the Bais taluqdar of Atwa. The bazar contains fifty or sixty petty shops. There is a daily market.

83. JALÁLABAD—*Pargana* MALLAWÁN—*Tahsil* BILGRÁM.—Population 2,051, mostly Kanaujia Brahmans. A small town of 363 mud houses, six miles south-east from Mallánwán. A market is held on Tuesdays and Saturdays at Sultáanganj, a Pathán hamlet demarcated with Jalálabad. The proprietors are Kurmis, whose ancestor Zálím Singh gained it for good service many generations ago.

84. KACHHANDAU *Pargana*—*Tahsil* BILGRAM.—A low-lying tract of thirty-four villages thrown up by the gradual westward recession of the Ganges. It lies at the south-western extremity of the Bilgrám tahsil and of the Hardoi district. The Ganges flows along the whole of its western side, separating it from pargana Kanauj of Farukhabad. On the south it is bounded by pargana Bángarmau of district Unao, and on the north and east by pargana Mallánwán. Its greatest breadth is not quite eight, its greatest length nine and a half miles. Its area is forty-seven square miles, of which twenty-eight are cultivated.

The whole pargana is taráí, and lies about thirty feet lower than the country to the east of it, beyond the sandy cliff that marks the eastern edge of the ancient bed of the Ganges. It is intersected by numerous small streams, of which the chief are the Kalyáni, the Karua, the Bharka, the Gáha and the Sotá. This last, as its name shows, is a back-water of the Ganges. They rarely retain water long enough

to be of much use for irrigation. Water is almost everywhere near the surface, in some villages only six and seven feet below it, while on the opposite side of the Ganges, the high bank, the wells are from fifty to sixty feet deep. The assistant settlement officer, Mr. C. W. McMinn, minutely examined this and the Bilgrám pargana, and found that each of them divided naturally into three "chaks" or strips :—

"(1) The villages lying along the bank of the Ganges. The common features of these are absence of clayey soil and of irrigation, accounted for by the fact that the soil consists of river washings, and that the water-level is so near the surface that percolation from beneath supplies the place of wells and jhils.

"(2) At a distance of from two to five miles from the river bank there runs a sandy elevation, sometimes rising into hills, sometimes mere arenaceous slopes. The villages on this are sometimes all sandy, but more generally will have a corner of very good loam beside some old river channel. The common features of this chak are a large proportion of sandy soil, limited and costly irrigation from deep wells lined with reeds, absence of Káchhis, and valuable crops.

"(3) Beyond the above elevation the ground again sinks ; jhils make their appearance ; there is much clay ; rice is largely raised ; water is met with at a distance of from ten to twenty feet ; much of the land is irrigated, and all can be at a slight expense."

The greater part of the pargana is liable to be flooded by the Ganges. After heavy rains the autumn (kharif) crop is ruined ; but in such seasons, if the floods fall soon enough to allow of timely sowings, the spring harvest is exceptionally rich. The pargana is crossed by the unmetalled road from Mehndíghát near Kanauj to Mallánwán., and by the new road from the same ghát to Sítapur *via* Mádhoganj. Cart-tracks lead up to the following ferries on the Ganges :—Ankinghát, near Saráe Rustam Khan on the Grand Trunk Road, Biriághat opposite to Daipur, and Rájghát. The staple products are barley, occupying more than a third of the

total crop area ; wheat and millet, covering about a fourth ; and rice and bájra, a sixth. The remaining fourth consists mainly of gram, arhar, and sugarcane. The sugarcane is not of good quality. A very little poor indigo and cotton are raised. Tobacco and opium are scarcely planted at all. The climate is damp, and when the floods are subsiding fever is very prevalent.

The Chandels, to whom the pargana originally belonged, still hold sixteen villages. Of the other eighteen, Sheikhs (converted Chandels) own eight, Brahmans five, Kayaths two, and Panwárs, Ahírs and Channárs each one. The imperfect pattidari tenure obtains in eighteen villages ; fifteen are zamindari ; one is taluqdari. Excluding cesses, the Government demand amounts to Rs. 33,782, and falls at Re. 1-15-5 per acre of cultivation ; Re. 1-2-4 per acre of total area ; Rs. 15-0-2 per plough ; Rs. 2-5-4 per head of agricultural and Re. 1-10-5 per head of total population.

Kachhandau is sixth among the Hardoi parganas in density of population. Its total population of 20,459 gives 435 to the square mile. The Hindus are 18,120 to 2,339 Muhammadans. Of the Hindus a fourth are Channárs and Ahírs ; Chhattris are a sixth ; Muráos and Kisáns make up nearly another sixth ; a fact which implies that the agriculture of the tract is above the average. Males to females are 11,226 to 9,223, and agriculturists to non-agriculturists 14,463 to 5,996. The only market is at Rághopur ; market day is Thursday. At Raghobpur, too, is the only school in the pargana, a village one, averaging 38 pupils. At Biriághat on the Ganges a large bathing méla is held on the 30th of Kártik and the 25th of Jeth ; about 15,000 persons assemble. In Chait, on the 8th day after the Holi, a méla is held at Rághopur in honour of Ganesh ; it is attended by some 4,000 persons.

The pargana is part of the *kachh* or moist low-lying country along the bank of the Ganges, as opposed to the *bangar* or dry upland tract away from the river ; hence its name Kachhandau. It is said to have been made into a pargana by Sher Shah three hundred and thirty years ago. To coerce the Chandels into submission he is said to have posted

a revenue collector at Rághopur, and to have put him in charge of fifty-two villages; taken out of parganas Bilgram, Mallánwán, and Bángarmau. In the *Ain Akbari* it is mentioned as belonging to Sarkár Lucknow, as containing 22,066 bighas, and paying 4,30,596 dáms of land revenue and 4,460 dáms of cesses. The Chandels are recorded as the zamindars. A detachment of five hundred foot soldiers was posted in the pargana.

Kachhandau was originally occupied by Thatheras. A body of Chandels migrated from Shiurájpur in the Cawnpore district to Kanauj in quest of service while a Hindu king still reigned at Kanauj. The Kanauj rája deputed them to cross the Ganges and drive out the Thatheras. They engaged the Thatheras at Tirwa Keoli and routed them with slaughter. To this day the braziers (Thatheras) of Bhagwantnagar speak of their lost possessions in Kachhandau and Mallánwán. The Chandels obtained by this conquest twenty-four villages, Tirwa Keoli being the chief. When Sher Shah marched from Jaunpur to Agra, circumcising and slaying all whom he met, the Chandels of Motiánau, Harpúra, and Baraichmau apostatized and became Shekhs to preserve their rights. They marry into the families of Ahbans, Raikwárs, and Gahilwárs in Bángarmau, who were converted at the same time.

The above facts show that the Ganges must have shifted westward from its old bed at least eight hundred years ago. During the last two hundred years (if the qanúngo is to be believed) eighteen of the fifty-two villages which in Sher Shah's time made up the pargana of Kachhandau have been washed away by the Ganges. Their names are said to be Amínpur, Ajít-pur, Ausangpur, Ádampur, Bahadurpur, Bahaupur, Rámpur, Rúp-pur, Sundarpur, Saráí Mansúr, Isapur, Ádilpur, Fatehpur Rámu, Fázilabad, Matarsenpur, Muhiuddínpur, Muhtashimpur, and Nekpur.

85. *KALYÁNMAŁ Pargana—Tahsil SANDILA.*—This pargana lies on the right bank of the Gumti and comprises seventy-two villages. On the north the Gumti separates it from pargana Aurangabad in Sítapur; on the south and west it is bounded by pargana Sandíla; on the east by pargana Gundwa. Twelve miles long by seven broad at its longest

and broadest, it covers 63 square miles, of which 41, or 63·96 per cent., are cultivated. The culturable area is 20·33 per cent., and the barren area 13·92 of the whole. Only a fifth of the soil (20·25 per cent.) is rated as of the third class, that is, light and sandy (bhúr). A fifth (24·98 per cent.) is watered, in the proportion of four parts (19·83) from 805 ponds and tanks, and one part (5·15) from 441 wells; 1·79 per cent. is under groves. The average area of cultivation to each plough is $7\frac{2}{5}$ acres.

Its natural features are in no way remarkable. Like all the country along the Gumti, its poorest side is towards the river, the land gradually improving towards the central level, and falling off again as the next river or nála is approached. The Baita nála drains the south-western side of the pargana: a cluster of jhíls interspersed with dhák jungle lies in the south-east. There are no made roads, but the unmetalled road from Sandíla to Beníganj skirts the south-western border and runs for about a mile within it.

The staple products are wheat and barley, which occupied at survey more than two-fifths of the cultivated area; gram and arhar covered nearly another fifth; the rest was chiefly cropped with másh, moth, bájra, juár, linseed, and kodo. The areas returned as under sugarcane, cotton, poppy, indigo and tobacco were respectively only 320, 195, 86, 78 and 44 acres.

Climate and productiveness are considered to be average.

Kankar is found near the village of Kalyánmal.

Of the 72 villages, 63 are owned by Sakarwár Chhatris, 1 by Bais, 3 by Káyaths, 1 by Sukul Brahmans, 2 by Sayyads. Only six villages are talúqdari, in 29 the tenure is zamindari, in 37 imperfect pattidari. The Government demand, excluding cesses, is Rs. 46,169, a rise of 11 per cent. on the summary assessment. It falls at Re. 1-12-6 on the cultivated area; Re. 1-2-3 per acre of total area; Rs. 13-1-10 per plough; Rs. 3-6-8 per head of agricultural and Re. 1-13-8 per head of total population.

Population presses at the rate of 395 to the square mile, or a total of 24,875. Hindus to Muhammadans are 23,115 to 1,760 ; males to females 13,277 to 11,598 ; agriculturists to non-agriculturists 13,511 to 11,364. Chamárs are a fifth of the whole, Brahmans nearly a fifth, Pásis a tenth, Chhattris are only 1,744.

A village school has been established at Kalyánmal.

On the first Sunday in Bhádon some fourteen thousand people assemble at the spot known as Hattia Haran, a mile to the south-west of Kalyánmal. The usual Dhanak jagg méla is held at Kalyánmal in Aghan and is largely attended.

The pargana is not mentioned in the Aín-i-Akbari. It seems to have been included in Akbar's time in pargana Rahímabad of Lucknow, and not to have been made into a separate pargana till the reign of Álamgír, when a fort was built at Kalyánmal and an amil with a gun and some troops quartered there. The traditional history, as far as I have been able to collect it, is meagre. The oldest event referred to by it is the return of Rám Chandar from Ceylon. Rathaulia, the ancient name of Kalyánmal, is traced to the staying of his chariot (rath) at this spot. Here he halted and visited the sacred pool of Hattia Haran, that he might wash away the sin of slaying the demon Ráwan. Another local tradition tells that the sacred tank was called Panchhatr, and that he bathed in it to get rid of a hair which had grown in the palm of his hand when he slew Ráwan, and that ever since the pool has been called Hattia Haran, or the Hurt-dispeller. According to Mr. Wheeler, the Rám who slew Ráwan was not Rám Chandar of Ajudhia, but a later hero, Rám of the Dekhan. "This Rám of the Dekhan is represented to have carried on a great religious war against a rája named Ráwan, who was sovereign of the island of Ceylon. Ráwan and his subjects are termed Rakshas or demons, but there is reason to believe that they represent the Buddhists, and if so, the war could not have been carried on during the Vedic period but during the Brahmanical revival, which seems to have commenced between the sixth and eighth centuries of the Christian era, and to have continued until our own time." (*History of India, III., page 51, note.*) In this view Rám's visit to Hattia Haran must have taken place later than 700 A.D. It was a sacred spot

before he visited it, or he would not have gone there. It seems to have been one of the ancient Brahmanical hermitages described in the Rámáyan, as old perhaps as Ajodhia itself.

The next glimpse by local tradition is that of a Rája Kumár from Baiswára expelling the Thatheras and ruling over ninety-four villages from his fort at Rathauli, where now lies the deserted ruin called Wairi Díh. To him, nearly five hundred years ago, came from Fatehpur-Sikri a Sakarwár Chhatttri of the name of Nág Mal, and became the naib or deputy of Rája Kumár. Some say that Nág Mal with the help of a barber murdered his master and seized his domain; others that he succeeded penceably to it on his master dying childless. To Nág Mal was born Kákal Mal. To Kákal Mal his first wife bore Kalyán Sáh and Gog Sáh, and his second wife Hat Raj. Kalyán Sáh and Gog Sáh took as their share fifty-two villages and settled down at Rathauli, side by side, and founded the adjacent settlements of Kalyánmal and Goga Deo, while Hat Ráj took the remaining forty-two villages. Two hundred years ago Sakarwárs of Goga Deo drove out the Juláhas from Mahgáon in the south of the pargana.

The pargana seems in primitive times to have been the border land of the Thatheras and Arakhs, for while Kalyánmal Khás was held by Thatheras till they were dislodged by Rája Kumár Bais, the Chandels of Bhaunti, only six miles to the south-east, tell how between five and six hundred years ago their ancestor Baldeo Singh marched thither from Siwaichpur and expelled its primitive occupants, the Arakhs.

The antiquities of the pargana are the pool at Hattia Haran; Wairi Díh, the remains of Rája Kumár's fort; Kaingarh Díh, near Kalyánmal, site of an ancient shrine of Kálka Debi; Panchabgir Mahadco, also at Kalyánmal, "the ling" whereof is said to have been set up by Rája Judhistir, and the ruined fort built for Álamgír's amil.

86. *KATIARI Pargana—Tahsil BILGRAM*—A riverine tract of eighty villages lying along the right bank of the Rámganga and left of the Ganges between Fatehgarh and Kanauj. It is enclosed between parganas Páli on the north, Barwan and Sándi on the east, Khákhataunau and Paramnagar

(Farukhabad) on the west, and on the south-west and south Bhojpur and Táligrám (Farukabad) across the Ganges. Its greatest length is sixteen and breadth nine miles. The area is 90 square miles, of which 61 are cultivated, or 67·45 per cent. The culturable area is 20·96 per cent., and the barren area 10·91 of the whole. Only 8·04 per cent. is rated as third class. Not quite a sixth (15·94 per cent.) is artificially irrigated, owing to the extreme moisture of the soil. Of the irrigated area rather more than half (8·85) is watered from 1,117 wells, and rather less than half (7·09) from 352 tanks and ponds.

The grove area (68 per cent.) is exceptionally low. The average area of cultivation to each plough, $12\frac{1}{2}$ acres, is exceptionally high.

The natural features of the pargana explain this. Mr Elliott's description of the adjacent parganas of Khákhatinau and Paramnagar in Farukhabad may be quoted as equally applicable to Katiári :—

“ The trans-Gangetic tract is entirely *tarái* or lowlands. No part of it is much above the level of the river-floods. Much of it is covered with water for two or three days together, when the rains are heavy and the rivers high, and this water often leaves a deposit of sand behind. Some of the land is subject to constant erosion by the rivers, and the assessment of many villages is constantly varying with the varying area, as the rivers devour or cast up the culturable land.” After mentioning the various channels which connect the Ganges and Rámanga, Mr. Elliott says :—“ Besides these channels there are several ‘sotas,’ i.e., backwaters or side channels which run nearly parallel to their own rivers for a short way, or curve round and run into them again. The Ganges, as becomes its great age, keeps sedately within its bed, and only rolls wearily from one side to another ; but the Rámanga is a gambolling vagabond and wanders at his own sweet will over many miles of country, carving out beds capriciously for himself, and leaving them as illogically. The most important effect of this contiguity to a complicated river-system is that the water is everywhere close to the surface. Irrigation by buckets worked by bullocks is unknown. The wells are

all of the kind called 'chúhas,'—little pits in the ground, 8 or 10 feet deep, dug in one or two days; the sides of the well are strengthened by a bir, or rope of cotton and jháo stalks bound together, and wound round the well for a depth of three or four feet, beginning from the place where water begins to trickle. The depth of water is never more than three or four feet; it percolates slowly and is soon exhausted, and the well has constantly to be cleaned of the sand which oozes in with it. Irrigation is effected by an earthen pot worked with a weighted lever, and slow as the work of exhaustion is, there are few 'chúhas' which can be worked continuously the whole day, and the area irrigated is seldom more than two biswas. At this rate it takes about a month to irrigate an acre, and a cultivator can only water about two acres a year. These wells fall in every year and leave hardly any trace behind. They can be dug almost everywhere, but there are many tracts in which the soil is too loose to dig them without sloping the sides of the pit at a considerable angle, and very large tracts of land are so naturally moist that they hardly need them at all, except for the higher class of crops like opium. From this set of causes two classes of effects arise. Where the land is in danger of diluvion, and where it is swept over by water at high-flood times, the cultivator will not improve at all because he is in constant danger of the land he works in being carried away, or the top-dressing of manure he lays down being washed off or covered with a coat of silt. Where the floods do not terrify him the land is highly improvable, and gives a large return to the class of men who carry out the fertile culture in its extremest development, and can busy themselves all day about a few square yards of land. Hence a large number of Káchhis have settled here, and they carry out their peculiar system of cultivation with great success, occupy very small areas, manure and water them thoroughly, and turn out really wonderful crops of opium and market vegetables which they carry for sale to Farukhabad. The other principal class of cultivators, Rajputs and Brahmans, act on the opposite principle. Having no use to make of their bullocks in irrigation, they use them to plough a larger quantity of land (the theoretical plough area being eight acres here against five acres in the bángar or highland of the duáb), manure little, irrigate little, but make up for

inferior style of cultivation by a larger area of occupancy. There is no land really unculturable in this tract except the river beds; there is no usar or land so impregnated with salt as to produce no vegetation; but there is much land extremely sandy and almost valueless, and a little in which there is saline efflorescence enough not to kill the crops and grass altogether, but to make the land very bare and poor, so that even under the stimulus of the present high prices (1870) it has remained uncultivated. Nothing is wanted for this land but water and manure." (*Revenue Reporter*, Vol. IV., No. II., p. 51.)

Like these Farukhabad parganas Katiári is intersected by streams and channels which in flood-time connect the Ganges and Rám-ganga. Its fertility is due to the nearness of the water to the surface and to the deposit of rich loam (*seo*) brought down by the rivers. The deposit of the Rám-ganga is the most fertilising. In heavy floods the deposit of *seo* is often eight fingers thick, sometimes as much as two feet. In such seasons a bumper rabi compensates for a ruined kharif. Very little labour is required for preparing the *seo* to receive the seed—one-fourth only, the cultivators reckon, of the average labour expended elsewhere.

The pargana abounds in a rich growth of grass of various kinds. The "chaupatia" springs up freely in January and February, and is much esteemed by graziers for the quantity of milk yielded by kine pastured on it. The "patawár" abounds, so valuable for thatching, rope-making, and cane furniture. But the baneful "surai" is also very prevalent along the Rám-ganga and Ganges, a rank deep-rooted weed most difficult to extirpate. Mr. Elliott writes of it:—"It is greatly complained of, and is said to have increased much of late. In many places there is at least as much 'surai' as wheat in the wheat-fields, and its roots are so deep that it is quite beyond the power of an ordinary cultivator to extirpate it; and if he did, the next flood of the Ganges would leave fresh seeds of it in the ground. If it does really increase, it will soon be as great an enemy to the agriculturists as the 'kans' of the trans-Jumna."

The staple products are wheat, barley, bájra, and juár. At survey wheat and barley cropped nearly half the cultivated area, and bájra and juár nearly a third. The areas returned as under sugarcane, cotton, opium, indigo and tobacco were respectively only 282, 139, 29, 8 and 29 acres. As there are 2,335 Muráos in the pargana, either these crop returns have been wrongly made up from the khasras, or, which is more probable, the growth of the richer crops was suppressed as the survey approached, or the amins (surveyors) were induced to record inferior crops instead of the kachhiána ones.

The climate is very damp, but not so unhealthy as might be expected.

There are no quarries, but kankar is found here and there.

Of the eighty villages 58½ are owned by Katiár Chhatris, 12 by Sombansis, 5 by Báchhils, 2½ by Bais, 1 by Gaurs, and 1 by Dubé Brahmans; 19 belong to the talúqa of Rája Sir Hardeo Bakhsh, K.C.S.I., a good man and true, of Arjunpur; in 4 the tenure is zamindari, in 57 imperfect pattidari.

The Government demand, excluding cesses, is Rs. 58,809, a rise of 62·44 per cent. on the summary assessment. It falls at the rate of Re. 1-8-4 on the cultivated acre; Re. 1-0-5 per acre of total area; Rs. 18-14-6 per plough; Rs. 2-3-6 per head of agricultural and Re. 1-10-9 per head of total population.

The incidence of population, 35,164 souls, is 391 to the square mile. Hindus to Muhammadans are 34,516 to 648; males to females 19,544 to 15,620; agriculturists to non-agriculturists 26,499 to 8,655.

Brahmans (6,310) and Chhatris (5,145) predominate; next come Chamárs (4,450) and Kahárs (2,912); then Ahírs (2,883) and Muráos (2,335).

Village schools have been established at Arjunpur (38), Gauria (38), Admapur (28), Berijor (45), and Khasaura (37).

Small *mélas* are held in Bhádon at Belisar in honour of an ancient Mahádeo, and in Asárh at the “Debi” at Dhanamau.

The *pargana* is not mentioned in the *Ain-i-Akbari*, having been included in *pargana Sándi* till about fifty-five years ago. A few Páli villages were thrown into it when constituted a separate *pargana*.

Historical sketch.—The traditional history of the *pargana* presents few features of interest. It shows in the background the usual Thathera occupation. The *díhs* or deserted sites of their forts and villages are to be seen at Shiámpur, Baragáon, Márovi, Nagraura, Saia, Tenduapur, Boran, and Bibiapur. Portions of the tract seem to have been held by Baihár Ahírs and Dhánuks contemporaneously with the wider occupation by Thatheras. The displacement of these early tribes was effected by conquest by Sombansis from Sántaukhera (Sándi) under Kánh Randhir Singh, Báchhils from Barai Thana (in Sháhjahánpur) under Udai and Tás, and Katiárs from Sonoria near Gwalior under Ráe Deo Datt, ancestor in the twelfth generation of the present head of the Katiár clan, Rája Hardeo Bakhsh, K.C.S.I.

The date of Ráe Deo's conquest may be put at about three hundred years ago. His clan were then called Túmárs. Family feuds led him to migrate from Sonoria to Singhi Rámpur (in Farukhabad) on the Ganges; thence he gradually fought his way eastward. At Khasaura he sided with the Baihár Ahírs and crushed their rivals the Dhánuks; then turning on the Baihárs he smote and spared not till they accepted his dominion. After establishing himself in Khasaura he attacked the Thatheras and drove them out of Shiámpur, Saia, Barágaon, Tenduapur, and Boran. A career of massacre earned for his clan the name of Katiárs (slaughterers). The domain thus acquired has been handed down from father to son to the present day. The late chief, Ranjít Singh, ninth in descent from his merciless ancestor, Ráe Deo, lived in a state of constant warfare with the ex-government. Sir W. Sleeman thus speaks of him:—

“The estate of Katiári, on the left-hand side of the road towards the Rámanga and Ganges, is held by Ranjít

Singh of the Katiár Rajput clan. His estate yields to him about one hundred and twenty thousand rupees a year, while he is assessed at only sixteen thousand. While Hakím Mehndi was in banishment at Fatehgarh, about fifteen years ago, he became intimate with Ranjit Singh of Katiári; and when he afterwards became minister in 1837, he is said to have obtained for him the king's seal and signature to a perpetual lease at this rate, from which is deducted a náukár of four thousand, leaving an actual demand of only twelve thousand. Were such grants in perpetuity respected in Oudh, the ministers and their minions would soon sell the whole of his majesty's dominions and leave him a beggar. He has not yet been made to pay a higher rate; not, however, out of regard for the king's pledge, but solely out of that for Ranjit's fort of Dharampur, on the bank of the Ganges, his armed bands, and his seven pieces of cannon. He has been diligently employing all his surplus rents in improving his defensive means, and, besides his fort and guns, is said to have a large body of armed and disciplined men. He has seized upon a great many villages around belonging to weaker proprietors, and is every year adding to his estate in this way. In this the old ámil, Hafiz Abdullah, acquiesced solely because he had not the means nor the energy to prevent it. He got his estate excluded from the jurisdiction of the local authorities and placed in the Huzur Tahsil. Like others of his class who reside on the border, he has a village in British territory to reside in unmolested when charged by the Oudh authorities with heavy crimes and balances. He had been attacked and driven across the Ganges in 1837 for contumacy and rebellion, deprived of his estate, and obliged to reside at Fatehgarh, where he first became acquainted with Hakím Mehndi. The Oudh Government has often remonstrated against the protection which this contumacious and atrocious landholder receives from our subjects and authorities."

It may be doubted whether the epithet atrocious was ever deserved. At any rate the present generation of Oudh Governors is glad to forget the contumacy of Ranjit Singh while gratefully remembering the unswerving loyalty of his honoured great-grandson, Rája Hardeo Bakhsh, c.s.i. In the dark days of 1857 this gallant gentleman was as true as steel to the English Government. To his generous help the

chief civil officers of two districts, the Collectors of Farukhabad and Budaon, owed their lives. The story has been well told in Mr. R.M. Edwards' *Reminiscences of a Bengal Civilian*. The title of Rája, the Star of India, a jágir, and other favours mark the gratitude of the British Government for his loyal aid in the hour of need.

87. KAUNDHA—*Pargana BAWAN—Tahsíl HARDOI*.—Population 2,186, chiefly Chamárs. An agricultural village of 282 mud houses, five miles north-west from Hardoi, on the Shahabad road. Market days Mondays and Fridays. A village school was established in 1867; average number of pupils 40.

Kaundha is owned by Chamar Gaurs, whose ancestors dispossessed the Thatheras in the latter days of the Kanauj kingdom. The Gaurs of Kaundha are notorious for contumacy and evil livelihood. In the Nawábi they were always in trouble. In 1841 they killed the son of Maulvi Faríd-ud-dín, chakladar of Gopamau. In retaliation their village was burnt. They are a refractory, quarrelsome, ill-conditioned set, their one redeeming quality (owed probably to the fact that they are Rajputs in name rather than in reality) is that they do not murder their daughters.

• 88. KHAJURAHRA—*Pargana BANGAR—Tahsíl HARDOI*.—Population 3,305, chiefly Chamárs. The central village of the Khajurahra talúqa of Thákur Lála Bakhsh, Chamar Gaur, 6 miles south from Hardoi; 536 mud houses. A petty market is held on Mondays and Thursdays in the adjacent hamlet of Sathri. Khajurahra has been held by the Chamar Gaurs ever since their ancestor Ganga Singh, surnamed Kána (one-eyed), drove out the Thatheras. (See Bawan pargana).

89. KHASAURA—*Pargana KATIÁRI—Tahsíl BILGRÁM*.—(2,648 inhabitants) A well-to-do Ahír village of 399 mud houses lying on the left bank of the Rámanga, 12 miles north-west from Sándi on the road to Farukhabad; market days Sundays and Wednesdays.

Khasaura was formerly occupied by the Thatheras and Baihár Ahírs. On their destruction by the Katiár Rajputs it was allotted to Kírat Sáh, ancestor of the loyal Rája Sir

Hardeo Bakhsh, K.C.S.I., to whose talúqa Khasaura gives its name.

In 1857 Mr. R. M. Edwards, Collector of Budaun, and Mr. Probyn, Collector of Farukhabad, with Mr. Probyn's wife and four children, were sheltered in a farmyard in Khasaura belonging to Thákur Kesri Singh, an uncle of Rájá Hardeo Bakhsh. Two of the little ones died and are buried there. The rest were hidden there and in the neighbouring village of Rámpura from the 14th June to the 1st September, when they escaped by boat to Cawnpore (*vide* "*Reminiscences of a Bengal Civilian*," pages 197-292).

90. KUCHLA BIJA—*Pargana SÁNDI—Tahsíl BILGRÁM.*—Population 2,104, chiefly Raikwárs of the Basil gotr. An agricultural village of 350 mud houses lying on the right bank of the Rámghanga, four miles above its confluence with the Ganges.

Raikwárs from Kusamkhor in Farukhabad obtained this village by conquest from the Thatheras before the fall of Kanauj, and have retained it ever since.

91. KURSAT KALÁN—*Pargana MALLÁNWAN—Tahsíl BILGRÁM.*—Population 2,689, chiefly Kanaujia Brahmans; a fine village; is owned by Kurmis, and lies near the right bank of the Sai, nine miles north-east from Málláwan; it contains 524 mud houses. A market is held on Wednesdays and Saturdays at the adjoining hamlet of Mirzaganj.

The Thatheras held Kursat Kalán till about the middle of the twelfth century, when a body of Kurmis from Ghárka and Bárha, under the leadership of Bhim and Barsu, drove them out and themselves settled here.

92. KURSELI, *Pargana SOUTH SÁRA—Tahsíl HARDOI.*—Population 2,898, mostly Pásis; an agricultural village of 428 mud houses, a little off the Piháni road, eleven miles north from Hardoi.

It is said to have been founded about four hundred years ago by Diwán Singh and Jagat Singh, Chamar Gaurs,

descendants of Kuber Sáh, the conqueror of the Thatheras. (See Bawan pargana.)

93. *LONÁRA—Pargana SANDÍLA—Tahsíl SANDÍLA*.—Population 2,947.—A Nikumbh village of 520 mud houses, ten miles north-west of Sandíla ; noticeable only as being the first seat of the Nikumbhs, when 300 years ago they moved southwards from Muhamdi under Jhagrú Sáh, and drove out the Kamangars. (See pargana Sandíla).

94. *MAHGÁWÁN—Pargana KALYÁNMAI—Tahsíl SANDÍLA*.—A Sakarwár village of 394 mud houses, population 2,941, nine miles north of Sandíla in the heart of pargana Kalyánmai. Its inhabitants have a local reputation for honesty in conducting arbitrations. Market days Mondays and Thursdays.

95. *MALLÁNWÁN Pargana—Tahsíl BILGRÁM*.—This pargana consists of 123 villages. It is bounded by parganas Bangar on the north, Bilgrám on the north-west, Kachhandau on the south-west, and Bángarmau (Unao) on the south, while the Sai separates it from parganas Sandíla and Bálamau on the east. Its greatest length and breadth are 16 and 15½ miles, and it has an area of 136 square miles.

Three-fifths (60·79 per cent.) is cultivated ; a sixth (16·21 per cent.) is culturable. About a fifth (18·11 per cent.) is returned as barren. A fourth of the area is rated as third-class, that is, sandy and light. Two-fifths of the cultivated area is irrigated, rather more than half the irrigated area being watered from wells, and the rest from tanks and ponds.

The area under groves, 4·89 per cent. of the whole, is the highest in the district. The average area of cultivation to each plough is 6½ acres.

Crossing the pargana from west to east the natural features which present themselves are these : On the west towards the Ganges is a strip of low taráí or 'kachhí' land, which, like the adjacent pargana of Kachhandau, has been scooped by the Ganges out of the high land

or bangar, and levelled and enriched with alluvial deposits during the river's gradual westward recession to its present bed at the western edge of Kachhandau. Here percolation from below supplies the want of jhils and wells, and unless there are unusually long breaks in the rains, irrigation is not wanted. The autumn crop is rarely good. Floods from the Ganges may be looked for every second year, and until recently, inundations were also to be feared from Ghāzi-ud-din Haidar's canal, which runs along the whole western side of the pargana, just underneath the old bank of the Ganges. The spring crops are good if the autumn floods have drained off in time, but good agriculturists, such as the Kurmis, will not settle in these villages. The insecurity from floods deters them. Moreover, the cattle often die after grazing on poisonous grasses that spring up rank and noxious after a Ganges flood. Rats and field-mice make havoc in a dry season. In many places the soil is impregnated with saltpetre, and everywhere weeds spring up luxuriantly.

Leaving the 'kachh' and crossing the canal you presently ascend the uneven sandy ridge that marks the farthest point eastwards up to which the Ganges has worn its way into the bangar. The villages along this ridge are sandy, uneven and bad. Wells are made with difficulty and soon fall in. The unevenness of the surface creates a constant scour during the rains, whereby the surface soil is washed away, and ravines eat deeply into the heart of the country. Beyond this line the land sinks gradually into a rich flat loamy plateau, dotted with occasional jhils, which become more frequent as you cross it to the east. Here the water is fairly near the surface, the subsoil is firm, and kacha wells are made easily and last well. Kurmis and Kachhis abound, a sure sign of the excellence of the soil; the cultivation is magnificent, and the rents high.

Further to the east after the watershed has been crossed, and the ground begins to fall towards the basin of the Sai, the quality of the soil again falls off. Sand reappears, the surface becomes uneven, and irrigation difficult. The villages along the Sai suffer somewhat from floods, but the injury is partly made up for by irrigation from it, which however is difficult and not largely availed of.

The pargana is well furnished with roads. The new route from Sítapur to Míranghát below Kanauj, *via* Misrikh, Nímkhár, and Rodamau runs right through it from north-east to south-west, and it is traversed besides by unmetalled roads from Míranghát to Mallánwán and Sandíla, from Bilgrám to Mallánwán and Unao, and from Bilgrám and Mádhoganj to Bálamau, and the nearest railway station of the Oudh and Rohilkhand Railway at Kachhona.

The important villages are Bhagwantnagar, Bánsa, Kur-sat and Jalálpur. The main products are barley and bájra, which, at survey, covered half the cultivated area; wheat which occupied a sixth, and juár and gram which cropped another sixth. Paddy, arhar, sugarcane, and cotton made up most of the remaining sixth. The acreage under cotton, cane, indigo, tobacco and poppy, was estimated at respectively 1,370, 1,231, 218, 42 and 7.

The climate is considered pretty good. Kankar is found in patches in most villages, but there are no extensive beds of it.

The Government demand, excluding cesses, is Rs.1,02,292, a rise of 47 per cent. on the summary assessment. It falls at 1-14-10 on the cultivated acre; 1-2-9 per acre of total area; 12-9-4 per plough; 2-4-11 per head of agricultural and 1-5-1 per head of total population. The detail of ownership is as follows:—

Muhammadans hold 29 villages; Chhattris 48; Brahmans 21; Káyaths 7; Baniáns and Kalwárs 4; Christians 1; Government 2. The tenure is mainly zamindari.

Population is extremely dense, 571 to the square mile, the highest rate in the district. The total number is 77,681. Hindus to Muhammadans are 71,408 to 6,273; males to females 40,411 to 37,270; agriculturists to non-agriculturists 44,457 to 33,224. The number of Kurmis is exceptional. There are 14,566 or two-elevenths of the whole; Brahmans are a seventh, Chamárs a ninth, Ahírs, Chhattris (3,449), Pásis and Muráos (2,696) make up the greater part of the rest.

There is an aided school at Mallánwán (131), and village schools at Sultárganj (49), Atwa (35), Bansa (38), Bahat-mau (30), Shahpur (23), and Mádhoganj (30).

The *Ain-i-Akbari* gives the cultivated area as 83,022 bighas; revenue (*mál*) 35,96,913 dáms; Siwai 2,22,038 dáms; zamindars, Bais; garrison 30 sowárs and 2,000 (probably a misprint for 200) foot soldiers.

There are no religious gatherings of importance.

Sonási Náth, two miles south of Mallánwán, attracts pilgrims in Kártik on their way home from bathing in the Ganges.

In Chait and Kuár there is an eight-days' gathering of perhaps 2,000 a day at the shrine of Mán Deo in Mallánwán.

The Rámlila draws 10,000 or 12,000 in Kuár to Bhagwantnagar. On the 1st of Rajjab Muhammadans hold an 'urs' in honour of the Saint Makhdúm Sháh, at his tomb to the north of Mallánwán.

Here, as elsewhere in the Hardoi district, the dawn of history shows a Thathera occupation and their expulsion by Chhatttri immigrants at some unknown time before the Muhammadan conquest of Kanauj. The proximity of Mallánwán to Kanauj (there is only fourteen miles between them as the crow flies) makes it certain that its political condition must always have resembled that of Kanauj. When Kanauj was Buddhist, Mallánwán will have been Buddhist also; and when Brahmanism revived and displaced Buddhism throughout the kingdom of Kanauj it was with the sword of Chhatttri chieftains devoted to its service that Buddhist people, such as Thatheras, Bhárs, and Arakhs, were displaced from the territories across the Ganges which they had for centuries held and ruled. Thatheras of Mallánwán were driven out by Chandels from Shiurájpur in Cawnpore serving under a Kanauj monarch. Tírwa Keoli in Kachhandau opposite Kanauj is the spot where, in Chandel tradition, the Thatheras were routed with a great slaughter. To this day the braziers (Thatheras) of Bhagwantnagar affect to mourn over their lost possessions in Mallánwán and Kachhandau. Further to the

east they were forced out of their settlements at Kursat kalán, near the Sai, and Bánsa by Kurmis from Gharka and Barha headed by Bhím and Bársú.

There are no distinct traces of Buddhism in the antiquities of the pargana. Perhaps a tradition which attributes to Indra, king of the Deotas, an emblem of Mahádeo said to have been set up by him before Mallánwán was founded, and still to be seen in a shrine on the mound of Sonási Náth, two miles south of Mallánwán, may have a Buddhistic significance. For Indra, the god of the sky, who marshalled the wind as his armies, and battled against the clouds for the release of the welcome rains, was always regarded as an enemy by the Brahmans, and ancient centres of his worship have been strongholds of Buddhism. "Indra is still a great favourite with the Buddhist population of Burmah, who regard him as king of the gods". (Wheeler's History of India, chapter III., pages 21 and 330). And the Ara Debi at Mallánwán Khás has a seven-headed Nága hood which may be presumed to be of Buddhist origin.

The next historical event of which any trace is to be found is the invasion of Sayyad Sálár in A.D. 1033. The tomb of one of his companions in arms is shown in Mohulla Ūncha Tíla of Mallánwán, and the Shekhs of the place claim to have sprung from an early Muhammadan settlement made during the invasion. Tradition next connects Mallánwán with Jai Chand of Kanauj, and his alliance with and subsequent conquest by Muhammad Ghori. Jai Chand is said to have quartered his wrestlers here. *Mál* is the country name for a wrestler, and to this origin the qánúngos trace the name Mallánwán. The favourite account, however, is that when the Ghori invader marched through on his way from Kanauj to the east, certain humble Ahírs conciliated him with an offering of cream (*malái*), which pleased him so much that he forthwith ordered a settlement to be made and called Mallánwán in memory of the event.

The early Shekh settlement mentioned above is said to have been discovered in 1415 A.D., by a wandering saint named Makhdúm Shah, Misbáh-ul-Áshiqín, who found a few Shekhs living here, without knowledge of their religion.

His pupil Misbáh-ul-Islám, generally called Qázi Bhikhári, was appointed qázi of the pargana by one of the Lodi emperors about 1470 A.D. A book written in 1529 A.D., by Maulvi Wali-ud-dín, and sent me by the qazi's descendant Amánat-ul-la Shah, recounts the saint's adventures. It tells how on his way from Jaunpur towards Kanauj he met one Wajha-ud-dín, a Sayyad, who pressed the saint to visit his home at Chandwára. On his way thither the holy man halted at a mud fort which then stood in Mallánwán, and received presents from certain Shekhs who lived in the neighbourhood. At this period there were only a few Brahman and Káyath cultivators at Mallánwán, and a few houses of people who called themselves "Gobáns," and professed to be connected with Abú Bakr Siddíq. But their usages and appearance did not enable the saint to recognize them as Musalmans. The loveliness of the place pleased his fancy and he decided to live the life of an ascetic there.

Here he performed sundry notable miracles. A fellow who mocked him was presently arrested for theft and died miserably in prison. One very hot summer a little company of the faithful had met together to pray. Thirst fell on them, but there was not a pitcher-full of water in the well wherewith to bathe or slake their drought. Then the saint smote his hand upon the ground, and rubbed his face, and called upon the Holy One who had stopped the spring, though the faithful who had met to honour him were perishing of thirst. And while he yet prayed behold one cried out that the water had risen in the well to a man's height. And they all bathed and drank, and thirteen of the worshippers present accepted him as their spiritual guide. One of these was Shekh Bhikhári, servant of a Government official at Kanauj. The fame of the holy man's miracles at last reached Delhi, and the Sultán Sikandar Lodi despatched his officer Fatch Khan to bring the saint before him. The mission was unsuccessful. A second time Fateh Khan was sent to ask that if he could not come himself he would send some of his disciples. Then Misbáh-ul-Ashiqín sent two of his followers. And when they told the Sultán that it would be a good deed to settle some Muhammadans at Mallánwán, he promised rent-free grants to such Muhammadans as would settle there, and appointed Shekh Bhikhári to be qázi. And at last the saint

himself went to Delhi. And the Sultán honoured him greatly and offered him rich gifts; but these he would not take. Then he returned to Mallánwán, and built himself a solitary cell, and spent four months in it in fasting and prayer, and died in 939 Hijri (1532 A.D.)

An interesting record of the time of Sher Shah was shown me in the shape of a rent-free grant issued by him in 1544 A.D., in Persian, Bengali, and Nágrí. It confers on Shekh Abdul Quddás, Shekh Abdul Razzáq, Muhammad Makan, and Qutb Ibráhím Muakín a rent-free grant of two hundred bíghas in mauza Mohíuddínpur, pargana Malawi, near fort Nehargarh *alias* Kanauj, on condition of peopling the land and residing on it, and reciting prayers five times a day in the mosque, and shooting ten arrows daily after the reading of afternoon prayers. And it announces the grant to Munsif Khwjáe Raju, Persian and Hindi Reader, and to the tahsildars and kárguzárs of the pargana.

The descendants of Ganga Rám, founder of Ganga Rámpur, allege that Akbar made him chaudhri of the pargana, and gave him land on which he founded the village. The qanúngos hold an order bearing the seal of the unfortunate prince Dára Shikoh, and issued by him in 1653 A.D., when he was admitted by Sháh Jahán to a considerable share of the government. It is addressed to his trusty Sháh Beg, and mentions a complaint by Pánde Dalípi Singh, that he had long held the qanúngoship of Mallánwán (the town, not the pargana); that Shiám Lál, grain-dealer, had forced him to lease it at a rupee a day, but failed to pay it. Orders enquiry to be made and redress given.

The iconoclast Aurangzeb (1658-1707) is said to have ordered the stone lingam at Sonási Náth, mentioned above, to be sawn asunder. The wicked work was begun as the teeth marks shown to you attest; but blood spurted out, a swarm of hornets attacked the godless host, and saved shrine and emblem from destruction.

In 1726 Shitáb Ráe Káyath was chakladar. He had been díwán of Bahádur Shah. The judicial records of Mustafabad and Atwa tell how he found an unfailing means of

acquiring land in his practice of burying the owners alive and then inviting their heirs to execute deeds of sale. "The bones of the lambardars whom he buried are even now occasionally turned up by the plough in his old compound."

During Shujá-ud-daula's campaign against the Nawab of Rámpur Mallánwán was occupied by Rohillas.

Ghází-ud-din Haidar (1814-1827) excavated the canal already mentioned from the Ganges near Kanauj to the Gumti at Lucknow. "The original idea," says Mr. Maconochie in his Unao report, "was to join the Ganges and Gumti, but the levels were so infamously taken, and the money granted so misappropriated, that after spending lacs of treasure, and injuring more or less every village through which the canal was driven, the king found himself as far off as ever from the object he desired. It has never done aught but harm. Its bed shelters wild beasts and bad characters in the dry weather, and drains off all the water from the adjacent villages in the rains; thus not merely depriving the land of the water which would otherwise fertilize it, but causing a continual cutting and ravining away of all the neighbouring fields."

The Raikwárs of Rodamau and Ruia deserve passing but unfavourable notice. Their connection with the pargana is not that of conquerors. They got their footing in it by the humbler method of clearing waste and by persistent lawning on and playing into the hands of the Nawabi officials. They acquired in recent times many villages. They were the first to rise in 1857. It was this clan which burned the Mallánwán court-house, and which, headed by Nárpát Singh, defended the fort of Ruia so stubbornly against Brigadier Sir Robert Walpole, the lamented Adrian Hope, and the Black Watch.

The obliteration of ancient proprietary title in this pargana was frequently noticed by the courts at settlement. In illustration I quote some passages of interest from the judicial records.

Mauza Deomanipur.—"The Kurmis are the zamindars and are excellent landlords; they should not be disturbed. In this

pargana the chaudhris and qanúngos steadily ignored the rights of all Kurmis; but in times of difficulty the king's officers always came upon the resident communities."

Mauza Mustafabad.—"The title deeds in this pargana are of little value."

Mauza Manawar.—"The Shekhs never succeeded in trampling out the proprietary body on the spot, Panwár Rajputs, who held occasionally up to 1264 fasli (annexation) but, like all the proprietors in the pargana, could not keep their own against the mass of chaudhris and qanúngos of the town of Mallánwán, who appear to have apportioned the villages of this pargana amongst themselves just as they pleased."

Mauza Berhwal.—"Whenever there was any transfer of rights, real or pretended, in this pargana, the papers always changed hands, whatever may have become of the village. I do not remember an instance to the contrary. Papers were often sold and mortgaged alone, but the village was never sold without the papers if there were any. In this pargana there was often a fresh qubúliatdar for each year. No one's proprietary rights here were very clear."

Mauza Dakhile Kassia.—"In this pargana the white-coated chaudhris and qanúngos ignore all Kurmis and residents of villages except when they are powerful thákurs. They used to divide the pargana between themselves."

Mauza Dáúdpur.—"This village was the ancestral property of plaintiffs No. 1. They very likely sold it and mortgaged it four or five times, but these transactions and the deeds which record them are to my mind not worthy of consideration at all. These transfers in Mallánwán pargana were merely intended to give a plausible colour to other transactions in Lucknow. In Mallánwán Government recognized no property in the soil whatever; it was the Nawabi *sir* in which Government was entitled to the full balances after the expenses of cultivation and the cultivator's sustenance had been provided for. No one thought he was selling when he signed one of these purchase deeds, and the vendee never thought he was acquiring a title. These deeds were a means, among others, of

gaining a temporary footing in the village, and that was all they were intended for."

At annexation Mallánwán was chosen as the civil headquarters of the Mallánwán, now Hardoi, district.

96. MALLÁNWÁN—*Pargana* MALLÁNWÁN—*Tahsíl* BILGRÁM—(Latitude $27^{\circ}3'$ north, longitude $80^{\circ}11'$ east) is in population fourteenth in the list of Oudh towns, and third among the towns of the Hardoi district. It gives its name to the Mallánwán pargana. Its population (11,670) is lodged in 180 brick and 1,538 mud houses, and distributed in six wards or mohallas named Bhagwantnagar, Gurdásganj, Pathán Tola, Úncha Tola, Nasratnagar, and Qázi Tola. It lies on the old route from Cawnpore to Sitapur, being 38 miles north of the former and 44 miles south of the latter. From Bilgrám it is ten miles nearly south, and from Hardoi 21 miles south. Tieffenthaler (A.D. 1765) found it "a small town mostly built of brick, thickly peopled, surrounded by trees. It has a fort built partly of mud, partly of bricks, and having towers."

Tenant, in the beginning of the present century, describes it as "a very large village; in length fully two miles. The habitants are numerous, but the town is mean and irregular, consisting almost entirely of small mud huts."

As noted in the pargana article, tradition derives the name from Mál the country name for a wrestler, and asserts that Rája Jai Chand of Kanauj cantoned his wrestlers here.

An early Ahír settlement called Gházipura is said to have been here at the time of the Ghorian conquest; while the Chishti Shekhs claim that a remnant of the followers of Sayyad Sálár Gházi survived the campaign, the only visible memorial of which that they can point out is a tomb in Úncha Tola of one of the martyr host. The preservation of such tombs, rather numerous in Oudh, is a strong corroboration of the tradition that Muhammadans of the invading army remained in Oudh, and preserved the relics of the brilliant but unsuccessful crescentade of the Prince of Martyrs.

The pargana article mentions the circumstances under which Sikandar Lodi (1488-1516) encouraged Muhammadans to settle here, and appointed a qāzi.

The quāṅgos and chaudhris of the pargana were also located here, and in later times the chakladar of Mallānwān and Sandīla used frequently to reside here. To its official importance alone must its size be attributed, for it has little commercial activity. The grain trade of the neighbourhood is carried on at Mādhoganj, five miles off. A deserted indigo factory, started but abandoned by Mr. Churcher, occupies the site of the old Nawabi fort. A manufacture of saltpetre has recently been begun.

The town contains four mosques, a dargāh of Makhdūm Shāh (Misbāh-ul-Ashiqīn), two imāmbāras, fifteen shiwālas, twenty-four masonry wells, and a mud sarāe built by Hakīm Mehndī in 1808. As at Bilgrām many of the brick buildings are faced with large hewn blocks of kankar to a height of about three feet from the ground. The dargāh of Makhdūm Shāh, and the mosque of his pupil Qāzi Bhīkhārī are thus faced throughout, the kankar slabs being relieved here and there with red sandstone. Their style resembles that of Sadr Jahān's Mausoleum at Pihānī. There is a fine well of the same period, also lined with blocks of the same material. The blocks thus used in one of the mosques have evidently been taken from some other building, but apparently at the restoration of the mosque, not at its original construction. I am inclined to believe that these kankar blocks have been taken from ancient Hindu and Buddhist shrines, of which the only relics now to be found are such fragments, built into Muhammadan structures, and the broken sculptures that one sees so frequently grouped under some venerable pipal tree. In the only ancient stone Hindu temple which I have yet seen in Oudh (at Sakar Dāhā in Partabgarh) the basement of the shrine consisted of several layers of precisely similar blocks of hewn kankar built up upon a solid square top of bricks of great size. The Āsa debī in Mallānwān is a relic of some such shrine. Its seven-headed Nāga hood sheltering a female figure points to a Buddhist origin.

There is a bi-weekly market on Mondays and Thursdays in Gurdāsganj. Bhagwantnagar contains a good many bra-

ziers' (Thatheras') shops. The town has a local reputation for its combs.

97. *MANJHGA'ON—Pargana SANDILA—Tahsíl SANDILA.*—Population, 1,238.—A Bais village of 246 mud houses, fourteen miles north-east from Sandíla. This was the ancestral home and fort of the Bais taluqdars of Mánjhga'ón, who resided here for centuries until, five generations ago, they killed Fateh Singh, the Bais Rája of Bhárawan, and removed thither. Thákur Bariár Singh and Koli Singh, the uncle and cousin of Rája Randhír Singh of Bhárawan, live at Mánjhga'ón.

98. *MANJHIA—Pargana GOPAMAU—Tahsíl HARDOI—A* prosperous little country-town of 749 mud houses, four miles to the south-east of Piháni on the road to Gopamau. Market days are Tuesdays and Saturdays. A mud school-house was built in 1865. Octroi is levied for the support of a small body of town police. Manjhia is mainly inhabited by Chamárs, but belongs to the Chauháns. The Chauháns acquired it about 1619 A.D. by gift to their ancestor Rúp Sáh of Mainpuri, who entered the service of Nawab Melhndi Quli Khan of Piháni, and received from him this village in recognition of his services. In 1777 A.D., Manjhia was attacked and laid waste by Rája Sital Parshád, the názim of Khairabad, of evil memory. It lay desolated and deserted for six years. In 1784 A.D., Mansa Rám, chakladar of Gopamau, restored the Chauháns.

99. *MANSURNAGAR Pargana—Tahsíl SHAHABAD.*—A small and backward pargana of twenty-five villages lying in the south-eastern corner of the Shahabad tahsíl. It is bounded on the north by parganas Alamnagar and Piháni, on the east by Gopamau, and on the south and west by North and South Sara. Its greatest length is six and breadth seven miles. Its area is 26 square miles, only 9 of which are cultivated.

The Bhainsta stream, called lower down in its course the Sai, flows through it, but is too shallow and dries up too quickly to be used for irrigation. The west of the pargana is watered from a large jhíl called Gurru, which stretches for about three miles north and south of the little town of Mansurnagar. Occasionally it overflows and damages the adja-

cent lands. The main natural features of the pargana are the absence of sandy soil (bhúr), and the quantity of uncleared jungle. To 6,060 cultivated acres there are 7,740 acres of culturable waste. The pargana is crossed by the unmetalled roads from Hardoi to Piháni and from Piháni to Shahabad.

It is a backward but very improveable tract. The soil is almost everywhere good, though not so rich as in the adjacent pargana of Sara. Cultivators are somewhat scarce. Nil-gae, wild hogs, and here and there wild cattle infest the jungle and ravage the crops. The country is level. Rather more than two-fifths of the cultivated area is irrigated. Three-fourths of the area irrigated is watered from tanks and ponds, of which there are 190; kacha wells are dug all over the pargana, but rarely last for more than three years. The cost of the large wells worked by bullocks varies from four to ten rupees. The hand-wells (*dhenkli*) are dug here from two to four rupees.

The tillage is fair, especially in the Chauhán villages, whose proprietors are industrious and enterprising. Wheat, barley and millet are the great staples, and occupy more than three-fifths of the crop area. Gram, bájra and másh cover rather more than another fifth. Indigo, tobacco, and opium are scarcely known, and sugarcane is very sparingly planted. Kankar is found at Mausurnagar.

Fifteen of the villages are held in zamindari tenure; one is talúqdari, and nine are imperfect pattidari. The Chauháns hold four villages, the Chaudhri Gaurs six, the Gautams a half village, Sayyads four, Patháns three and a half, Brahmins four, and Kaiths two. One, a jungle, has been decreed to Government.

The Government demand, excluding cesses, amounts to Rs. 11,128, and falls at Re. 1-13-5 per cultivated acre; Re. 0-10-8 per acre of total area; Rs. 12-13-1 per plough; Rs. 2-6-5 per head of the agricultural and Re. 1-12-4 per head of the total population.

The pargana is more sparsely populated than any in the district. It contains a population of only 6,286 or 242 to

the square mile. Of these 5,965 are Hindus and 321 Muhammadans. Pásis, Chamárs and Ahírs, in almost equal numbers, make up nearly a half of the Hindu population. The Rajputs are only a sixteenth of the whole. Males to females are 3,437 to 2,849, and agriculturists to non-agriculturists 4,636 to 1,650.

There are no markets or fairs. The only school is a village one, with an average of 43 pupils, at Mansurnagar.

The pargana is named from the little town of Mansurnagar. The earliest inhabitants of whom tradition preserves the memory, were Thatheras, whose stronghold was at Simaurgarh, three miles north of Mansurnagar. At some uncertain period before the fall of Kanauj, the Gaurs, under the leadership of Kuber Sáh, expelled the Thatheras from Simaurgarh and, it is said, from forty-one other strongholds, the most notable being Kalhaur in pargana Báwan. During the reign of Akbar Rája Lakhmi Sen, Gaur, removed his headquarters from Kalhaur to Simaurgarh, and built there, on the ruins of the old Thathera castle, a large and lofty fort, the outer enclosure of which measured a mile each way. Towards the end of Akbar's reign the Gaurs of Simaurgarh became troublesome, and Nawab Sadr Jahan stormed their fort and reduced them to obedience. While the power of the Gaurs lasted the present town of Mansurnagar was a little village called Nagar. Murid Khan, the grandson of Nawab Sadr Jahán, built a brick fort there. In 1702 A.D., Rája Ibádulla Khan, the converted Sombansi, possessed himself of the whole jágir of the Piháni Sayyads, and rebuilt Murid Khan's fort, and named the place Mansurnagar, after Nawab Mansur Ali Khan (Safdar Jang). In 1806 A.D. Ráe Mansa Rám, chakladar of Muhamdi, took some villages out of parganas Sara and Gopamau, and made them into pargana Mansurnagar.

100. *NŔR—Pargana GOPAMAU—Tahsil HARDOI—Population 2,481, chiefly Chamárs. A rich agricultural village, six miles south-east from Hardoi. It was founded by NŔr Singh, a Chamar-Gaur in the service of the Hindu kings of Kanauj, who drove the Thatheras out of their stronghold at Besohra*

and utterly destroyed it. A ruined mound of brick remains still marks its site.

101. *PACHHONA Pargana—Tahsil SHÁHABÁD.*—Lies between the Garra and Sendha rivers in the north-eastern corner of the Sháhábád Tahsil and of the district. It closely resembles pargana Páli in physical features, situation, and capabilities. On the north it is bounded by Sháhjahánpur, on the south by pargana Páli; on the east the Garra separates it from Sháhábád, and on the west the Sendha from pargana Allaganj (Farukhabad).

It contains 90 square miles, of which 66 are cultivated, and 80 villages. Its greatest length is 15, and breadth 12 miles.

73·87 per cent. of its total area is cultivated; 17·92 culturable; 8·21 barren or unassessed; only 1·85 per cent. is under groves.

The proportion of third class soil, 47·22 per cent., is larger than in any other pargana of the district. In Páli it is 46·17. In no other pargana is it higher than 40·09.

One-third of the cultivated area is irrigated; 11·24 per cent. of it being watered from tanks, jhils and ponds, of which there are 308, and from the Garra, Sendha and Garhai rivers, and 21·34 per cent. from kacha wells.

Captain Young has left on record the following notes on the physical features, soils and rent rates.

“The whole of it may be termed *bhár*. There are of course strips here and there of *dúmat*, and here and there by the side of the *nálas* which bound it on the east and west, or by the edge of the *jhíls* that are to be met with in all directions, are narrow strips of *matiyar*.

“There are no very broadly-marked physical divisions further than this, and therefore, for purposes of assessment, any division into *chaks* is not practicable, for the strips of *tarai* by the sides of *jhíls* and *nálas* are not wide enough to

embrace whole villages, often only extending inwards the depth of one field.

" I should therefore recommend the adoption of two sets of revenue working rates, one to be applied to tarai land, and the other to bhúr.

" The amount of tarai in villages where it exists at all can be readily seen by a personal visit, and can be more or less well approximated by an inspection of the map, but except in cases where the village site is very close to the water's edge, so that the manured (Gauháni) lands are chiefly in the tarai, probably one rate will suffice as a check for such lands as (except in the case of manured land) the tarai does not differ in its fertility as the bhúr is found to do.

" There is this broad fact also to be borne in mind in assessing a pargana in which the land is divided into two such marked classes as bhúr and tarai, that what is good for the one in the matter of rain-fall is ruination to the other, excessive rains destroying the kharif in the tarai, while, on the other hand, anything like drought destroys the prospect of the rabi on the bhúr lands.

" The bhúr seems very variable in its degrees of fertility, some being almost as good as the best dúmat, and some being next to worthless.

" I suppose that cultivation, manure, and decayed vegetation, where crops have once been sown, gives a consistency in some parts near villages: at any rate, the rent-rate varies from two annas per kacha bígha or six annas per pakka bígha to eight annas per kacha bígha = Re. 1-8-0 per pakka bígha. There is some bhúr so bad that no one will take it up at any price, the fact being that population is sparse and land abundant.

" There is a long strip of jungle land parts of which, where lately reclaimed, are giving very fine crops, but these crops must not be taken as a standard, for they are on picked bits, and, further than this, the first year is always the

best. Part, again, of this jungle is usar, save in spots too small to make it worth any one's while to break it up.

"Had I assessed this pargana and páli, which adjoins it, and to which almost all these remarks apply, I should not have tried more than three rates for bhúr and two for tarái land, and should have probably adopted the following rates ; double these being the approximate rent-rates:—

	Per kacha bigha.			Per pakka bigha.			Per acre.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Tarai manured	0	12	0	2	4	0	3	10	0
" unmanured	0	6	0	1	2	0	1	12	9
Bhúr manured	0	8	0	1	8	0	2	6	6
" middle hár	0	4	0	0	12	0	1	3	2
" outlying	0	2	0	0	6	0	0	9	9

"These would be nothing further than the merest check rates, but, for average villages, would probably be found correct. The extremes of difference would probably be in Nizámpur (pargana Páli), where Rs. 8 and Rs. 9 per pakka bigha are paid by a very large number of Kachis, giving a revenue rate per acre of Rs. 6-12-0 and Rs. 7 on the one side, and Hathaura and other villages thereabouts, where some bhúr at one anna per kacha bigha may be found. There is a considerable line of traffic between Sháhjahánpur and Farukhabad *viâ* Kamalpur where the caravans generally halt, it being about half way.

"I have said nothing about wells as there are none, or rather only kacha wells which often fall in before the field they are dug in has got half through the dry time when irrigation is required.

"Villages where Kachis are to be found are of course an exception to this, and where Káchiana is of any extent, as in Nizámpur, Páli khás, &c., special consideration will be required."

There are no made roads. The staple products are bájra, barley, and wheat, which together cover three-fourths

of the crop area. Arhar, rice, maize, and moth occupy the greater portion of the remaining fourth.

Sugarcane is grown here and there in the tarái villages, but not as yet extensively.

			Sixty-six of the eighty * villages are
* Panwars	...	66	held by Panwar Rájputs. Two belong to
Bais	...	2	Government.
Katherias	...	1	
Sombansis	...	1	
Tewari Brahmans	...	2	The tenures are imperfect pattidari
Dúbe	"	1	in 46 ; zemindari in 32 ; talúkadari in 2.
Páthak	"	1	
Patháns	...	4	
Government	...	2	The Government demand, excluding
Total	...	80	cesses, is Rs. 46,158. This is a rise

of 78·65 per cent. on the summary assessment. Its incidence per cultivated acre is only Re. 1-1-5 (the lightest in the district) ; per acre of total area, Re. 0-12-11 ; per plough, Rs. 9-11-2 ; and per head of agricultural and total population Rs. 2-3-8 and Re. 1-10-6, respectively.

The population is, for this district, somewhat sparse, only 310 to the square mile ; in a total of 27,911, only 684 are Muhammadans ; males to females are 15,761 to 12,150 ; and agriculturists to non-agriculturists 20,720 to 7,191. A sixth of the Hindus are Rájputs, principally Pánwars ; Chamars are nearly another sixth ; Brahmans a seventh ; Múraos a thirteenth ; Khattris, Kahars, Ahírs and Garariyas predominate among the rest.

Markets are held at Laknaur on Tuesday, Anajpur on Mondays and Fridays, and Bharkani on Tuesdays and Saturdays.

There are no fairs of any size or importance.

There are village schools at Bharkani (41), Miakpur (40), Baruára (37), Laknaur (32), and Kurári (25).

Thirty-four years ago Maulvi Farid-ud-din, chakladar of Sándi Palí, made the pargana by severing from the Palí Dastúr eighty of its villages. The new pargana was called Pachhgha

from its situation in the north-western (pacham) corner of the province.

102. *PALI Pargana—Tahsil SHAHABAD*—A light sandy tract in the south-eastern corner of the Shahabad tahsil, between the Garra and Sendha rivers. On the east the Garra separates it from parganas Shahabad and Saromannagar, and on the west and south-west the Sendha from parganas Allaganj (Farukhabad) and Katiári. Barwan adjoins it on the south and Pachhoha on the north. In an area of 73 square miles, of which 46 are cultivated, it contains 92 villages. In shape it is irregularly square, with a maximum length and breadth of nearly 12 and 11 miles respectively. Its general aspect is thus described in Captain Gordon Young's assessment note book:—

"The whole, as a rule, is bhúr, not necessarily of one standard, but generally light and sandy. There are, however, strips of tarái or low-lying moist lands all along the Garra, and by the sides of the long jhíls which intersect the pargana from north to south. Between these jhíls are long high tracts of bhúr, and along the sides of the jhíls and between these ridges are strips of tarái. From Pali to Sahjanpur all is bhúr of the very sandiest, with numerous shifting sand-hills brought into position by any stump or scrub which arrests the eddy and thus forms the nucleus of a sand-hill. If vegetation gets a hold on the hillock it is probably stationary for ever, otherwise the first high wind carries it away to another spot."

The villages skirting the Garra, though light of soil, are the best in the pargana. In some of them the lands by percolation from the river remain moist till March or April, so that irrigation is scarcely required. In others, where the river runs between higher banks and with a narrower flood-basin, fine crops of opium, tobacco and vegetables are raised along the river bank, owing to the ease with which a never-failing supply of water is drawn from it by lever (*dhenkli*) wells. To the west of these villages, with an average breadth of about three miles, runs parallel with the Garra a belt of high, dry, uneven, unproductive bhúr. All the villages in this tract have been rated in the third or fourth class. Here rents are low and wells are few. In some of the villages there

is no irrigation at all. To the west of this tract, and up to the boundary stream, the Sendha, breadths of dhák jungle copiously intersected by narrow marshy jhils, along whose edges cultivation is gradually extending, alternate with treeless ridges of thinly-cropped bhúr. Many of the jungle villages are fairly productive, with average soil and good water-supply, but in some the soil is cold, stiff and unproductive, and in almost all cultivators are still scarce, rents low, and the mischief done by forest animals considerable. In the extreme west of the pargana, as in the east along the Garra, a narrow strip of moderately good villages fringes the Sendha. There is not a mile of road in the whole pargana. Cart-tracks wind deviously from village to village. Along these, except in the rainy season, a light bullock cart (*Shigram*) can be driven without much difficulty.

The staple products are bájra and barley, which, in the year of survey, occupied three-fifths of the crop area. Wheat, arhar, rice, and gram made up the greater part of the remainder. Tobacco, opium and kitchen vegetables are raised principally in Pali, Nizámpur, Amtára, Barwára, Laknaur and Bharkani. The nodular limestone (*kankur*) is found at Morair and Behti.

Rent-rates vary from Rs. 10-8 and more per settlement bigha ($\frac{5}{8}$ of an acre) on market gardeners' land in Páli to nine annas on the dry uneven bhúr. Cash rents prevail, but here and there payments are still made in kind.

Sombansi Rájputs hold more than half the pargana;

Sombansís	...	50½	Brahmans nearly a fifth; Muhammadans
Misr Brahman	...	1	a tenth. Three villages have been de-
Pándé	"	16	creed to Government. The tenure is
Tirbedi	"	5½	zamindari in 56, and imperfect pattidari
Shekhs	...	5	in 17 villages; 19 belong to the Sewaich-
Sayyads	...	3½	pur talúqa.
Patháns	...	1	
Káyaths (Sribástan)	...	5½	
Gosháíns	...	1	
Government	...	3	

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Excluding cesses, the Government demand is Rs. 37,041, a rise of 47 per cent. on the summary assessment. It falls at only Re. 1-4-1 per cultivated acre; Re. 0-12-8 per acre of total area; Rs. 10-8-5. per plough; Re. 1-13-2 per

head of the agricultural and Re. 1-5-1 per head of the total population.

The number of inhabitants is 28,087, or 385 to the square mile. Hindus to Muhamadans are 25,578 to 2,509, males to females 15,243 to 12,841, and agriculturists to non-agriculturists 20,298 to 7,789. More than a fourth of the Hindus are Brahmans; Chamárs and Chhattris each constitute a ninth; Muráos a twelfth; Kahárs, Ahírs, and Kísáns predominate in the remainder.

There are no important fairs.

Village schools have been established at the following places—Páli, Sahjanpur, Babarpur, Madnapur, Saráe, and Lakmápur.

The only market is at Páli on Sundays and Thursdays.

For some account of the past history of the pargana see Pali town. The qánúgos say that Páli has been a pargana for seven hundred years, i.e., since Shaháb-ud-dín's conquest. It is probable that if not so ancient as this, its formation into a revenue sub-division dates at least from the reign of Humáyún. In the *Aín-i-Akbari* it is mentioned as containing 56,156 bíghas, and as paying 12,061,230 dáms of revenue, and 36,488 dáms are set down as jagír. No fort is mentioned, but there was a garrison of 30 troopers and 1,000 foot-soldiers. Ananas are entered as the zamindars. Páli originally contained the whole of what are now parganas Shahabad and Pachhoha, and a part of parganas Saromanagar and Katiári.

103. PÁLI—*Pargana PÁLI—Tahsíl SHAHABAD*—Population 5,122. The chief town of pargana Páli lies in latitude 27°30' north, longitude 79° 44' east, and is pleasantly situated on the right bank of the river Garra on the old route from Fatehgarh to Sítapur, nine miles south-west from Shahabad, 18 miles north from Sándi, 20 north-west from Hardoi, 19 north-east from Farukhabad, 64 west from Sítapur and 90 north-west from Lucknow. Its general appearance was thus described by General Sleeman twenty-three years ago:—

" The road for the last half way of this morning's stage (along the Sándi road) passes over a good doomuteea soil. The whole country is well cultivated and well studded with fine trees, and the approach to Páli at this season (January) is very picturesque. The groves of mango and other fine trees, amidst which the town stands on the right bank of the Gurra river, appear very beautiful as one approaches, particularly now that the surrounding country is covered by so fine a carpet of rich spring crops. The sun's rays falling upon such rich masses of foliage produce an infinite variety of form, colour, and tint, on which the eye delights to repose." —*Sleeman's Tour, Vol. II., page 40.*

The Garra here is fordable at Rájghát for about five months of the year. A ferry is kept up at other times. The river has shifted a good deal northwards away from the town within the last forty years.

Local tradition describes the circumstances of its foundation, but does not furnish any clue to the derivation of the name. The tract of country of which Páli is the centre was conquered from the Thatheras by the Sombansis under Rája Sántan before the Muhammadan conquest.

The name may, not improbably, be connected with the Pál dynasty of Kanauj, from which place Páli is distant only 34 miles.

The founding of Páli is placed by local tradition at the close of the twelfth century, shortly after the great campaign of Shaháb-ud-dín Ghori, and the downfall of the Ráthor dynasty of Kanauj. In those days the country round Páli was ruled from Sántannagar (Sándi) by the Sombansi Rája Harhar, surnamed Shiusál Deo, son of Rája Sántan. The office of mace-bearer at Rája Harhar's court belonged hereditarily to a powerful family called variously Gabrs (fire-worshippers) and Kisáns. They lived a little to the west of the present town of Páli on the now ruined site called Sándi Khera, and enjoyed the revenues of a considerable tract lying round it, known then as Sándi Páli. These Gabrs (or Kisáns) seized the opportunity of the Ghorian invasion to revolt from their prince and possess themselves of his do-

minion. Harhar strove in vain to recover it. In his strait he despatched Giám Pandé, his family priest, to his brother, a risáldár in the Musalman garrison of Kanauj. At his request troops were sent from thence under the command of Shekh Moín-ud-dín Usmáni, son of Háji Sálár; the upstart Gabrs were crushed; Rája Harhar was restored. Shekh Moín-ud-dín, Giám Pandé, and his brother, the risáldár, were each rewarded with a rent-free grant of five hundred bighas. Settling down on their grants they gradually cleared away the forest along the river bank, and founded the present town of Páli. The Brahmans established themselves to the north and the Shekhs to the south of the site. The former became the chaudhris and the Shekhs the qázis of the tract. At this day Shekh Moín-ud-dín is represented in Páli by his descendants Shekhs Nazír Ahmad, Tajammul Husen, and Qázi Niwázish Ali; Giám Pandé by Chaudhri Hanwant Singh, and the risáldár by Chaudhris Ráe Singh, Dariáe Singh, and Buddhi Singh. Mr. Carnegy (I do not know upon what authority) assigns a much later date to the founding of the Shekh colony at Páli under Shekh Moín-ud-dín :—"Then, about 1350, really began the Muhammadan immigration. Shekh Moín-ud-dín, grandson of a lieutenant of Alá-ud-dín Khilji, Governor of Oudh, stationed at Kanauj, crossed over to Páli and established a colony which was afterwards increased by the assimilation of numerous adventurers." (*Notes on Tribes*, page 66.)

In the Nawabi, from 1839 to 1854, the náib or deputy chakladar of the Sándi Pali chakla, or revenue circle, was stationed at Páli.

There are five muhallas or wards—(1) the Shekhs' quarter, (2) Qázi Saráe, (3) the Malik and Patháns' quarters, (4) the Maghrabi or western quarter, inhabited exclusively by Patháns, and (5) the Hindu town, in which Pandé and other Brahmans preponderate. The Hindu town looks well-to-do, but the Muhammadan muhallas have, for the most part, a decayed and impoverished appearance. The resumption of rent-free grants, and the loss of Government service have been felt here as elsewhere. Out of 1,055 houses only 32 are of brick. There are two mosques and a thákurdwára.

One of the mosques is a very showy florid structure, built recently by Risáldár Imtiáz Ali, the principal Muhammadan resident.

A brick school-house was built in 1865. The school is a village one, with an average attendance of 60 pupils. There is a small mud-built Saráe, which is repaired annually from local funds. At the market on Sundays and Thursdays grain, salt, vegetables, tobacco, and cloth are bought and sold. The only shops are those of two grain-sellers, two confectioners and one seller of pán-leaf. A little coarse country cloth is manufactured.

PIHÁNI PADARUA *Pargana*—*Tahsíl* SHAHABAD—Lies between the Gumti and Bhainsta rivers in the north-eastern corner of the Shahabad tahsíl and of the district. It is a well-wooded but rather light tract of eighty-one villages with an area of 80 square miles, 43 of which are cultivated. Its greatest length is $12\frac{1}{2}$ and breadth $10\frac{1}{2}$ miles.

The Gumti separates it on the east from parganas Aurangabad (Kheri) and Chandra (Sítapur); the Bhainsta on the west and south-west divides it from parganas Alam-nagar and Mansurnagar; Gopamanu adjoins it on the south, and Pasgawan (Kheri) on the north.

53·23 per cent. of its total area is cultivated; 24·76 culturable; and 17·78 barren and unassessed; 4·23 per cent. is under groves, a higher proportion than in any of the Hardoi parganas except Mallánwan. The percentage of third class soil is small, only 6·27. Rather more than a third of the cultivated area is irrigated, the details being 24·92 per cent. from wells, of which at survey there were 1,102, and 9·14 per cent. from 692 tanks, ponds and jhíls.

In half the villages no wells at all were found at survey. In twenty-seven the large pur wells, worked by bullocks, are dug for from five to seven rupees, last from one to three years, and water eighteen or twenty biswas a day. In twelve the smaller lever wells are used, costing from two to five rupees.

These last, as a rule, not more than two years, and irrigate six biswas a day.

The villages without wells lie for the most part in the east, along the right bank of the Gumti. This is the worst side of the pargana and of the district. Here the surface is uneven, the soil light and sandy, here mounded into lofty sand-hills, there cut up and ruined by ravines. The river has worn its way so deep below the level of the adjacent country as to make irrigation from it very difficult along a great length of its course.

In this part of the pargana cultivators are scarce, produce scanty, rents low, and in the worst villages paid in kind.

In the west along the Bhainsta the soil and its capabilities are good, and the water-supply fairly abundant, but, as in pargana Alamnagar on the other side of the stream, thick jungle clothes its banks, whence nilghai and pig sally forth by night and root, trample, and devour the peasants' crops. In consequence, rents are low and will remain so till the zamindars thin their jungles.

Down the centre of the pargana away from the Bhainsta jungles and Gumti sand lie the best villages. What bhúr there is resembles light dúmat; but fair dúmat prevails mixed here and there, especially towards the west, with stiff matiyár.

In the northern villages along the Kheri border the scarcity of cultivators and consequent size of holdings (jots) results in indifferent tillage. On the west, as already noted, the ravages of wild animals, and on the east the poverty of the soil, deter the best classes of cultivators from settling. Then, too, the Sayyads who hold more than a quarter of the pargana are for the most part slovenly husbandmen and do little for their villages, (Mír Danish Ali, of Piháni, however, is a notable exception); the Káyaths, who hold seven and a half villages, are, from their sedentary habits, no better; while the Nikumbhs, who hold nearly another quarter, are notoriously lazy and averse to clearing their jungles, so that the tillage of the pargana is, as a rule, indifferent.

The staple products are barley, wheat, maize, bajra and gram. The survey papers show less than two hundred acres of sugarcane, but one of opium, twenty-one of tobacco, and two hundred of vegetables.

From Piháni, the chief town, unmetalled but bridged roads radiate to Sháhjahánpur, Shahabad, Hardoi, Sítapur and Muhamdi ; but as Piháni lies in the south-western corner of the pargana, the Hardoi and Muhamdi road, running from south to north, is the only one that traverses the heart of the pargana.

Proprietary possession is unusually mixed. Sayyads and Nikumbhs hold respectively rather more and rather less than a quarter of the pargana. No other tribe holds more than three villages except the Pathans, who have five, and the Káyaths, who own seven and a half.

In 60 villages the tenure is zámindari and in 21 imperfect pattidari.

The Government demand, excluding cesses, is Rs. 40,176, a rise of 65·26 per cent. on the summary assessment. It falls at the rate of Re. 1-7-5 per cultivated acre, Re. 0-12-6 per acre of total area ; Rs. 9-11-11 per plough ; and Rs. 2-1-11 and Re. 1-2-11 per head of agricultural and total population.

Hindus to Muhammadans are 26,442 to 7,586 ; males to females 18,228 to 15,800, and agriculturists to non-agriculturists 18,946 to 15,082. The total population is 34,028 or 425 to the square mile.

Tribe of owners.	No. of villages.
Nikumbhs	18
Sombansis	2
Rathors	2
Chandrigaurs	1
Chauhans	1
Total, Chhattris ...	24
Dubé Brahmans	3
Misr "	2½
Sukal "	2½
Barhmchari,	2
Chaubé "	2
Panré "	1
Awasti "	1
Total, Brahmans ...	14
Sayyads	22½
Patháns	5
Shaikhhs	2
Total, Muhammadans ...	29½
Káyaths	7½
Goshains	2
Native Christians ...	2
Ahírs	1
Government	1
Total, Miscellaneous ...	13½

More than a fifth of the Hindus are Chamárs ; a seventh are Brahmans ; Chhattris are only a seventeenth ; Vaishyas, Muraos and Ahírs predominate among the rest. More than a fourth of the Muhammadans are Patháns ; Syads and Jolahas are each a seventh.

Markets are held at Piháni on Mondays and Thursdays ; Sadatnagar, Sundays and Thursdays ; Raigaen, Mondays and Fridays, and Delia, Sundays and Wednesdays.

On the first of Kartik from two to three thousand people go to bathe in the Gumti at Kolhábarghát.

On the second Sunday of Jeth, the anniversary of the death of Nawab Sadrjahán, his mausoleum at Piháni is visited by four or five hundred persons.

A small mela is held at the shrine of the Sankata Devi in Piháni during the first fortnight of Asarh, and on the 8th day after the Holi the Sitlaji Devi at Piháni is honored by the attendance of about a thousand worshippers.

Besides an aided school at Piháni (112), there are village schools at Raigaen (50), Bandarha (31), Delia (55), Sadatnagar (55), and Padarua (41). Three female schools aggregating ninety-three pupils have been established at Piháni, and one (19) at Raigaen.

When the Aín-Akbari was compiled, Piháni Padarua was a part of pargana Barwar Anjana, Dástur Puli, Sarkar Khairabad. In 1703 A.D. Rája Ibadulla Khan, the Sombansi pervert of Muhamdi, contracted for the revenue of the whole of parganas Barwar and Bhúrwar, and subdivided them into eighteen small parganas, in each of which he built a fort and stationed a Collector. Piháni and Padarua were two of the nine sub-divisions of Barwar Anjana, and were retained as separate parganas till the regular settlement, when they were thrown into one under their present joint name.

105. Piháni—*Pargana* Piháni Padarua—*Tahsil* SHAHABAD—(Latitude 27°38' north, longitude 80°14' east) A town of 7,582 inhabitants on the unmetalled road between Sitapur and Sháhjahánpur; 3,088 of the residents are Muham-

madans, and 4,494 are Hindus. They are lodged in 327 brick and 1,493 mud houses. Its public buildings are a police station and a Government school. Its chief interest lies in its association with Akbar's celebrated chancellor, Sadr Jahán.

Two accounts are given of the founding of Pihani. The Hindus trace it to a settlement of Dubé Brahmans invited from Kanauj by Rájá Lakhmi Sen, the Gaur conqueror of the Thathera fort at Simaurgarh. The Muhammadan history, as collected by Mr. McMin, is this:—

“At the date of the battle of Bilgrám (A.D. 1540), Abdul Ghafur, Sayyad, was qázi of Kanauj. He had a younger brother, Abdul Muqtadi. After Humáyún was expelled by Sher Sháh, and took refuge with Sháh Tuhmásp of Persia, it is alleged that the latter called on Sher Sháh to state why he usurped the throne which belonged properly to the Mughal. Sher Sháh in return collected various statements from nobles of India, proving that Humáyún was not a true believer. Abdul Ghafur was required to send a similar statement. He refused to do so, and to escape Sher Sháh's vengeance, he left Kanauj, and concealed himself in the jungle on the opposite side of the Ganges where Piháni now stands.

“In 1555 Humáyún returned, and Abdul Ghafur from his hiding place sent a letter of congratulation. Humáyún gave him five villages rent-free in parganas Pasgawan and Pindarwa; also five thousand bighas of the jungle in which he had found shelter. This spot was therefore called Piháni; Piháni meaning concealment, and a town founded in the forest-clearing.

“Ghafur Alam was the son of Abdul Muqtadi. He was sent to the Qázi-ul-Qazzát at Delhi as a pupil. He made great progress, and was brought before the Emperor Akbar, who made him tutor to Jahángír; and was so pleased with the latter's success in his studies, that he entitled his preceptor Nawab Sadr Jahán, and made him sadr or chief mufti of the empire. It is possible, however, that this promotion was due to Sadr Jahán's conversion to the new religion of which

Akbar was the high priest, and into which Sadr Jahán led his two sons. The sadr was the fourth officer in the empire. He was the highest law officer. He was administrator-general and inquisitor into religious opinion. Sadr Jahán continued to serve under Jahángír—a proof, if any was needed, that the latter emperor shared the free-thinking views of his father, or he would never have allowed the official guardianship of the purity of the faith to be held by a pervert..... Sadr Jahán's tomb is at Piháni. It was completed in 1068 Hijri (A.D. 1657). His descendants held high office under the Mughal emperors. Like his masters, Akbar and Jahángír, he had married Hindu wives, by one of whom, a Brahmani, Parbati, he had Murtaza Khan and Irtiza Khan. Murtaza Khan was Faujdar of Gopamau, and Irtiza Khan held the more important charge of the Rantambhaur fort. Badr Jahán, another son, held both Barwár and Kheri in rent-free tenure.

Mr. Blochmann gives some further particulars about Sadr Jahán and his descendants:—

“Mírán Sadr Jahán was born at Piháni, a village near Kanauj. Through the influence of Sheikh Abd-un-nabi he was made *mufti*. When Abdullah Khan Uzbak, King of Turán, wrote to Akbar regarding his apostacy from Islam, Mírán Sadr and Hakím Humáyún were selected as ambassadors. The answer which they took to Abdullah contained a few Arabic verses which Abdullah could construe into a denial of the alleged apostacy:—‘Of God, people have said that he had a son; of the prophet, some have said that he was a sorcerer. Neither God nor the prophet has escaped the slander of men. Then how should I?’ Mírán returned in the 34th year and was made *sadr*. Up to the 40th year he had risen to the dignity of a commander of 700; but later he was made an *amil*, and got a mansab of 2,000. During the reign of Jahángír, who was very fond of him, he was promoted to a command of 4,000, and received Kanauj as *tuyál*. As sadr under Jahángír he is said to have given away more lands in five years than under Akbar in fifty. He died in 1020 at the age, it is believed, of 120 years. His faculties remained unimpaired to the last. There is no doubt that he temporized, and few people got more for it than he. He also

composed poems, though in the end of his life, like Budaoní, he repented and gave up poetry as against the spirit of the Muhammadan law. He had two sons:—

“(1) Mír Badr-i-Alam. He lived a retired life. (2) Sayyad Nizám Murtaza Khan. His mother was a Brahman woman, of whom his father had been so enamoured that he married her; hence Nizám was his favourite son. He was early introduced at court, and at the death of his father was made a commander of 2,500, and 2,000 horse. In the first year of Sháh Jahán's reign he was promoted to a command of 3,000, and received on the death of Murtaza Khan Sujá the title of Murtaza Khan. He served a long time in the Dakhin. His *tuyál* was the pargana of Dalmau, where he on several occasions successfully quelled disturbances. He was also Faujdar of Lucknow. In the 24th year of Sháh Jahán's reign he was pensioned off, and received twenty lacs of dáms per annum out of the revenue of Piháni, which was one krór. He enjoyed his pension for a long time. His sons died before him. On his death his grandsons, Abdul Muqtadi and Abdullah, were appointed to mauasabs, and received as *tuyál* the remaining portion of the revenue of Piháni. Abdul Muqtadi rose to a command of 1,000, and 600 horse, and was Faujdar of Khairabad.” (*Translation of Ain-i-Akbarí* Vol. I., Fasci. V., p. 468).

In the Kheri article (Oudh Gazetteer) will be found a detailed account (by Mr. McMinn) of the steps by which, in the beginning of the eighteenth century, the Sombansi pervert, Rája Ibádulla Khan, possessed himself of the jágir of these Piháni Sayyads.

The decay of Piháni is attributed to Ibádulla Khan's encroachment, to the resumption of the jágir by Saádat Alí Khan, and the loss of service since annexation.

The oldest portion of the town is called Bari Piháni; dirt and decay abound in it. Its chief ward or muhalla is Mírki-Saráe. The oldest building in it is the tomb of Abdul Ghafur. The date stone has been removed from it. It stands close to the khera or deserted site which marks the residence of the early founders of chak Piháni, the Dubés from Kanauj.

and the first Sayyad settlement during the reign of Akbar. The Sayyads seem to have obliterated all traces of the earlier occupants. No ruined shrine is to be seen, only the remains of a huge masonry well. Bari Piháni was deserted when Nizám Murtaza Khan founded the nearer adjacent town of Nizámpur, or Chhoti Piháni. Chhoti Piháni presents an agreeable contrast to the older town. It is altogether cleaner, brisker, more populous; viewed from the outside it seems to be buried in trees. The soil is good; the water near the surface. The western gateway, with its huge shafts of red sandstone, the bastions of the high enclosing wall, brick-faced, with blocks of kankar, the remains of Murtaza Khan's fort, show many a scene of picturesque ruin. But the gem of the whole place is the grand old mosque and tomb of Sadr Jahán and Badr Jahán in Bari Piháni.

It is a building of much beauty. A double dome, poised on red sandstone pillars, rises from a pavement of brick cased with carved slabs of stone, and shaded by tamarinds of enormous girth. Lightness, symmetry, and grace, delicate colour, and rich but not florid ornamentation, are its characteristics.

In the nawábi, Piháni was the Damascus of Oudh, noted for the temper of its sword blades. But these and its woven turbands (dastar) are things of the past.

106. *SÁNDI Pargana—Tahsíl BILGRÁM*—The chief sub-division of tahsíl Bilgrám. It consists of 141 villages; on the north and west it is bounded by parganas Báwan, Barwan and Katiári; on the south-west and south by the Ganges and by pargana Bilgrám; on the east by pargana Bangar. The Garra flows right through it from north to south, and the Rámghanga flows irregularly along or near its western and south-western border. Its extreme length and breadth are $13\frac{1}{2}$ and $17\frac{1}{2}$ miles. Its area is 168 square miles, of which 107 or three-fifths (61.62 per cent.) are cultivated; a fifth (19.91 per cent.) is culturable, and less than a fifth (17.52) barren. The proportion of the cultivated area returned as third class, that is, light and sandy, is 15.65 per cent., only a sixth of it (16.37 per cent.) is irrigated, the area watered from tanks and ponds (11.40 per cent.) being more

than twice as large as that watered from wells (4.97 per cent.) The number of wells and ponds are returned at 1,757 and 1,157, respectively. The percentage under groves is unusually low, only .95. The average area of cultivation per plough is $6\frac{1}{10}$ acres.

The pargana is divided into two distinct portions by the irregular sandy ridge which, running down through it from north to south immediately to the east of Sándi, marks the edge of an ancient channel of, as I believe, the Ganges, long since abandoned in its gradual westward recession. All the villages on and to the east of this ridge are poor, uneven, and sandy. Irrigation is scanty and difficult. In some villages wells cannot be made at all ; in others only the small pot and lever (dhenkli) wells can be made, and these have constantly to be renewed. On the other hand, all of the country to the west of this ridge, being four-fifths or more of the pargana, is a distinctly alluvial tract, levelled and enriched by the floods of three Himalayan rivers, the Garra, Rámghanga, and Ganges, and by minor streams such as the Sendha. All this tract is *tarái*, that is, it has been scooped by fluvial action out of the adjacent *bánger* or original plateau, and in it the water level is always so near the surface that in the dry months percolation largely supplies the want of irrigation, while in the rainy season it is more or less completely flooded. It constitutes, in fact, the flood basin of the three rivers named above. In heavy floods such as those of 1871, a sea of waters spreads from Sándi twenty miles west to Fatehgarh. The rivers bring down a rich alluvial deposit locally called *seo*, which greatly fertilizes the submerged fields and makes manure unnecessary. The deposit brought down by the Rámghanga is considered the richest. In heavy floods it is sometimes spread two feet thick over the fields. Besides its richness it has this further advantage, that its preparation for seed involves only a quarter of the labor required for ordinary land.

The autumn crops in this part of the district cannot be depended on, and if the floods are late in running off, the spring sowings suffer. Along the Garra, which flows between well-defined banks of from fifteen to twenty feet high, irrigation is carried on by the pot and lever (dhenkli) or by the

lift (beri). Opposite Sándi I have seen five lifts at work to fetch the water up to the fields. Wheat and even opium are grown up to the very edge of the bank. Watering from the Sendha is very difficult and expensive owing to the depth of the stream below its banks. Much of the soil in this riverine tract is a hard stiff cold clay requiring large and powerful bullocks to force the plough through it and heavy rains to soften it. A natural consequence of the moisture of the surface and slight need of artificial irrigation is that irrigated and unirrigated lands in many villages fetch much the same rent.

Away from the Garra the country is poorly wooded. There is little jungle except a patch full of *níl-gáu* at Jeori on the Sendha. In some villages, especially those along the Rámanga, a rank deep-rooted grass called *surái* is very baneful. Every flood brings down fresh seeds of it, and not improbably it will in time be as bad a pest as the "*káns*" of Bundelkhand.

In this low river-swept tract the soil of the *bánga*r has here and there withstood the fluvial action, and has left a high isolated bluff overlooking the surrounding champaign. The views from these "*coigns of vantage*" is very striking. Thus from Malauthu Khera the eye can range from the Christian spire of Fatehgarh church, twelve miles away across the Ganges on the west, to the pagan pinnacle of Báwan Shiwála, fourteen miles to the east, or from Sándi fort, on the one hand, to the groves of Siwaichpur, on the other. Another grand view is to be had from Sándi fort.

The Sándi lake, called '*Dáhar*,' has been formed, I suppose, by the silting up of the channel of the great river which must have flowed close up to the sandy ridge on the east of it, much in the same way as the snipe-famed Baghar Tál near Bahramghát has been formed by the silting of the Sarju. It is two miles long, with a breadth of from four to six furlongs, and abounds in fish and water-fowl.

The beauty of the groves round Sándi attracted Sir W. Sleeman's attention. Writing in 1850, he says*:
— "I observ-

* Vol. II., pages 31-32, Tour through Oudh.

ed very fine groves of mango trees close to Sándi planted by merchants and shopkeepers of the place. The oldest are still held by descendants of those by whom they were first planted more than a century ago; and no tax whatever is imposed upon the trees of any kind, or upon the lands on which they stand. Many young groves are growing up around to replace the old ones as they decay; and the greatest possible security is felt in the tenure by which they are held by the planter, or his descendants, though they hold no written lease or deed of gift, and have neither law nor court of justice to secure it to them. Groves and solitary mango, semul, tamarind, mhowa, and other trees, whose leaves and branches are not required for the food of elephants and camels, are more secure in Oude than in our own territories; and the country is, in consequence, much better provided with them. While they give beauty to the landscape they alleviate the effects of droughts to the poorer classes from the fruit they supply; and droughts are less frequently and less severely felt in a country so intersected by fine streams, flowing from the tarái forest or down from the perpetual snows of neighbouring hills and keeping the water always near the surface; these trees tend also to render the air healthy by giving out oxygen in large quantities during the day and absorbing carbonic acid gas."

The talúqdari tenure obtains in 30½ villages; 61½ are zamindari, and 49 imperfect pattidari.

The Government demand, excluding cesses, is Rs. 1,27,218, a rise of 23·13 per cent. over the summary assessment. It falls at Re. 1-14-7 on the cultivated acre; Re. 1-2-10 per acre of total area; Rs. 11-10-7 per plough; Rs. 2-9-4 per head of agricultural and Re. 1-13-2 per head of total population.

The incidence of population is 415 to the square mile. The leading statistics are:—Total 69,751; Hindus to Muhammadans 64,252 to 5,499; males to females 37,734 to 32,017, agriculturists to non-agriculturists 49,289 to 20,462. Brahmans (8,756) and Ahírs (8,240) head the list. Then come Kisáns and Chamárs, Chhattrís (5,984) and Muráos (4,853).

There is an aided school at Sándi and village schools have been established at Pália and Chaunsár. The opium department has a weighing station at Sándi.

The Áin-i-Akbari contains the following mention of the pargana:—

Cultivated area, 2,11,814 bighas.
 Revenue, mál, 31,55,339 dāms.
 Sáyar ghal ... 1,95,108 „
 Zamindars, Sombansis.
 Garrison, 20 sawárs and 2,000 foot soldiers.

The chief products are wheat, barley, bájra, gram, juár arhar and paddy. At survey wheat covered a third of the cultivated area; barley between a fifth and fourth; bájra and gram together a fourth. The areas under sugarcane, cotton, tobacco, indigo and poppy were, respectively, only 353, 18,979 50, and 1 acres.

The climate of Sándi itself is considered very good, but the wells are brackish.

The 141 villages are held thus:—

Katiárs	...	...	...	35
Sombansis	...	...	...	16
Janwárs	...	...	...	10
Bamtilas	...	...	...	1½
Nikumbhs	...	...	...	2
Chauháns	...	...	...	1
Gaurs	...	...	...	5½
Raikwárs	...	...	...	4
Bais	...	...	...	2
Ráthors	...	...	...	1
Gahalwárs	...	...	...	1
Katerias	...	...	...	1
Báchhils	...	...	...	1
Total, Chhattris				80½
Sayyads	...	...	...	18½
Patháns	...	...	...	5
Shekhs	...	...	...	2
Mughals	...	...	...	½
Total Muḥamṃadans				26

Brahmans	...	...	...	*11½
Ahírs	...	...	...	1½
Government	...	...	...	12
Káyaths	...	...	...	4
Lodhs	...	...	...	5½

* Misrs, Dikhits, Áganhotris, Tiwáris and Pátháks, one each; Dubés four; Pandés two; Chaubés a half.

It is believed traditionally that Arakhs preceded Thatheras in holding the country round Sándi. The displacement of the Thatheras was effected by Sombansi Chhatttris who had migrated from Jhúsi. At the time of the Muhammadan conquest the domains of the Sombansis are said to have extended over Sándi, Katiári, Barwan, Saromannagar, Páli, Pachhoha, Shahabad, Bangar and Báwan. The headquarters of the clan was at Sántan Khera or Sántannagar, a fort named after Rája Sántan Singh, lying at a short distance to the north of the present town of Sándi to which it has given its name. The Sombansis were driven out at the Muhammadan invasion and retired to the Kumaun hills.

This retreat, and their complete subjugation did not take place till about 1398 A. D. Traditions still linger on the country side of the stubbornness of the defence of Sántan Khera, the depth of the moat, the failure of the siege till a channel was cut from the moat to the Garra. The conquerors abandoned Sántan Khera, and founded a new town about a mile and a half to the south-east, and named it Fatehpur Islámabad. But pestilence broke out twenty-two years later and caused the abandonment of the new town. The village of Chandiapur stands near the deserted site which is now known as Fatihan Khera. In compliance with the wishes of the inhabitants the old town was re-peopled, and the Muhammadans gave it the name of Ashrafabad. But the new title did not go down. Sántan Díh or Sándi became its name. The proprietary connection of the Sayyads with the pargana began with Sayyad Husen Tirmuzi, who was a leading man in the conquering host, and was rewarded for his services with several villages in jágír. In 1061 Hijri (1650 A. D.) his descendant, Sayyad Sád-ulla, was killed in an affray with certain Sribástan Káyaths of the pargana, arising out of a dispute as to the ownership of the Mánjha. On the petition of the slain man's family Sháh Jahán deputed Bahman

Yár Khan to chastise the Káyaths. The task was very thoroughly done, and none of this family of Káyaths are to be found in Sándi. The same emperor bestowed the whole pargana, then consisting of 332 villages, on Khalíl-ulla Khan in jágír; but later on in 1093 Hijri (A.D. 1681), Aurangzeb conferred the proprietorship of the town and of forty villages which had belonged to the Káyaths on Sayyad Fateh Muhammad and Sayyad Muhammad, the heirs of the slain Sayyad Sád-ulla. Sayyad Muhammad was the elder son and heads the bari taraf or senior line, while the junior or chhoti taraf (or sarkar) traces its descent from Sayyad Fateh Muhammad. Since then the town and the post of chaudhri and qanúngo have been held by this family. I learn from the Bhauapur proprietary rights record that "the whole of (pargana) Sándi was at one time held by the chaudhris on a pargana grant from the throne. This ceased in 1194 fasli (A.D. 1843) or thereabouts. Then every village fell into the direct tenure of the old inhabitants. The pargana had been held by the chaudhris for nearly 180 years."

The Oudh treaty of 1772 was ratified at "Camp Saundee." Vide *Aitchison's Treaties* II., pp. 83-84.

107. SÁNDI—*Pargana* SÁNDI—*Tahsil* BILGRAM—(Latitude 27°17' north, longitude 80°0' east.) An interesting town of 11,123 inhabitants, on the left bank of the Garra on the old route from Sháhjahánpur *via* Shahabad to Lucknow. For its history the pargana article may be referred to. Tennant, visiting it in 1799, complained of "the bleak, desolate, and dreary aspect of the country, where you are constantly sinking at every step in loose sand and blinded by showers of dust." Heber in 1824, gives a more cheerful account, but under-rated the size of the place. "The country," he writes, "through which we passed to-day was extremely pretty, undulating with scattered groves of tall trees and some extensive lakes which still (4th November) showed a good deal of water. The greater part of the space between the wood was in green wheat, but there were round the margin of the lakes some small tracts of brushwood, and beautiful silky jungle-grass eight or ten feet high, with its long pendant beards glistening, with hoar-frost—a sight enough in itself to act as a tonic to a convalescent European. Sándi is a poor little village shaded

by some fine trees, with a large jheel in the neighbourhood swarming with water-fowl, it was described to me as a very dangerous place for travellers without my present advantages, and I was told that from thence to the company's frontier the country bore an extremely bad character, and several robberies and murders had taken place lately. The lake was half dry already, and would, they said, in three months time be quite so. As it recedes it leaves a fine bed of grass and aquatic plants on which a large herd of cattle was now eagerly grazing."

Twenty-six years later, Sir W. Sleeman noted his impressions of Sándi (Vol. II., p. 31, Sleeman's Tour in Oudh):—

"The river Garra flows under the town to the north. The place is said to be healthy, but could hardly be so were this lake to the west or east instead of to the south whence the wind seldom blows. This lake must give out more or less of malaria that would be taken over the village for the greater portion of the year by the prevailing easterly and westerly winds. I do not think the place so eligible for a cantonment as Tandecawun in point either of salubrity, position, or soil. The lake on the south side abounds in fish, and is covered with wild fowl, but the fish we got from it was not good of its kind."

The best market is that held on Sundays and Thursdays in muhalla Nawabganj, but smaller bazars are held on Tuesdays in muhalla Khálisa, on Mondays in muhalla Auládganj, on Fridays in muhalla Munshiganj, and on Wednesdays in Salámullaganj. The Sándi market has a local fame for its small cotton carpets or qálins.

The principal wards or muhallas are called Sayyadwára, Salámullaganj, Munshiganj, Khálisa, Auládganj, Nawabganj and Unchatila. Unchatila has been built on one of those isolated bluffs where soil harder than usual has withstood the river-floods of ages, and has left a sort of natural fortress commanding the adjacent river basin. Here, layer upon layer, are piled the vestiges of the Arakhs, Thatheras, Sombansis, and Sayyads of the past, crowned with the successive remains of an earthwork thrown up during the reign of Shujá-ud-daula, a factory built by European enterprize at a rather later

date, a chakladar's tahsíl and fort, an English tahsíl and police station established at annexation, and now a Government opium godown or weighing house and office. A gloomy association clings to this building, for it was here, in 1870, that the opium officer, Mr. MacMullen, was atrociously murdered by his bearer, who, in revenge for a trifling punishment by the kindest and most indulgent of masters, blew out his brains as he lay asleep, and then gave out that his master had committed suicide. A moment's glance at the poor victim's body refuted the lie; the murderer confessed his crime, and was hanged for it.

In Sayyadwára the chief buildings are a mosque and mansion built by Sayyad Qutb-ud-din Husen Khan, chakladar at annexation of Bángarmau and Sándi. In this house is located the Government aided school, averaging 102 pupils. To the south of it is an imámbara and mosque built in 1844. Two other mosques adorn the quarter raised by Munshi Mubarak Ali and Najabat Ali, reader of the khutba or prayer for the king. Salámullaganj, named after one of the Sayyad chaudhris of the pargana, boasts its rauza built in 1738 by Sayyad Muhammad Amjad, father of chaudhri Salam-ulla, and a mosque built by the same Sayyad three years later.

To the east of the town are the dargahs and graves of Sháh Allah Bakhsh Darwesh, called also Zinda Pír and of Maulana Khális, faqírs of great local renown, and claimed by tradition as companions in arms of Sayyad Sálár Masaúd.

These tombs seem to have been constructed about the end of the fourteenth century. One of them has evidently been chiefly built out of the ruins of a Hindu temple, being made almost entirely of large blocks of kankar of different sizes. At the edge and in front of the raised platform are two large blocks, of which the upper surface has been hewn into the segment of a large circle. In their present position these stones are without use or meaning. They have apparently been originally a part of the doorway of a Hindu shrine. Other fragments of pillars and bas-reliefs, belonging probably to the same building, are collected at the shrines of the Mangla and Gobardhani Devis.

In Munshíganj there is a masonry well of great age, said to be of a date prior to the Sombansis under Rájá Sántan, and called Mitha kúan, or the well of sweet waters. It was repaired during the reign of Saádat Ali Khan by Muhammad Ali Naqi Khan, uncle of Sayyad Qutb-ud-din Husen Khan.

The Khálisa and Aulárganj wards contain many good masonry houses built by wealthy Ráezáda Káyathis such as the Lálás Gopál Rae, Ganga Parshád, and Shadi Lál. Here, too, are two Thákurdwáras, erected in recent times by Beni Dat Mísr and Chhoté Lál Pandé.

To the east of Muratganj lies the sacred shrine of the Mangla Debi. Here, in addition to the usual fragments of stone bas-relief, are two small white marble images, of which the feet and hands have been broken off, a huge block of hewn kankar, and a fragment of a red sandstone capital. Close by is the Phul Mati Debiia bas-relief representing a pagoda-like structure, rising over a seated central figure with attendants, of apparently Buddhist type.

In Nawárganj there is a fine sarác. This ganj was built by one Sabadh Gir Goshain, a military officer in the Nawábi. In this quarter used to be cantoned some of the ex-king's troops, with guns. The road to Bilgrám and Hardoi passes through Nawárganj, which is by far the most thriving mart in Sándi.

A mile from the town in Admapur at the edge of the lake a little spring wells up and trickles into it. The spot is called "Brahmávar," and is regarded with peculiar veneration by the Hindus of the neighbourhood. Here a grove has been planted, and in it over the sacred spring is a little shrine tended by a few priests.

108. SANDYLA *Pargana—Tahsíl* SANDYLA —The principal sub-division of Tahsíl Sandíla. It consists of 213 villages. On the north it is bounded by pargana Gopamau, on the west by Bálamau and Mallnáwán, on the south-west and south by Bángarmau, Safipur, and Mohán Aurás of Lucknow, on the east by Gundwa and Kalyán Mal, and across the Gumti by pargana Aurangabad of Sítapur. The Sai flows along the greater part of its south-western and southern border.

In shape it is an irregular rhombus, with an extreme length and breadth of 31 and 22 miles. Its area is 329 square miles, of which 170 or 51·14 per cent. are cultivated ; rather more than a fifth (22·56 per cent.) is culturable ; a fourth (24·7 per cent.) is returned as barren ; more than a fourth (27·65 per cent.) is rated as third class, that is, sandy, light, and uneven ; rather less than a third (31·05 per cent.) of the cultivated area is irrigated in the proportion of about four parts from tanks and ponds to one from wells ; the percentage under groves is only 1·6 ; $7\frac{1}{4}$ acres is the average area of cultivation per plough.

There is nothing very striking or interesting about its physical features. The statistics already given show that it is poorly wooded ; that the area of barren and sandy soil is very large ; and that wells are scarce. This last circumstance is owing to the sandiness of the subsoil, a feature always met with in the vicinity of Indian rivers. The worst and sandiest tract is to the north near Beniganj and Mánjháon. Here the neighbourhood of the Gumti, which forms the north-eastern border, is plainly visible for miles inland from it, in the great irregularity of the surface, scantiness of wells and jhíls, and the lightness of the sandy undulating soil. This region abounds in extensive herds of deer, whose depredations add seriously to the cultivator's difficulties. Southwards, as the scene shifts towards the centre of the pargana, a more even surface and a firmer soil is reached, abounding in jhíls of no great size, of which the largest is at Raison. It is notable for the number of grebe on it, and the advantages for duck shooting presented by the embankments across it. The Baita nala rises among the jhíls in the east centre of the pargana and drains its south-eastern side. Large tracts of dhák jungle and barren waste follow its course, and it is not much used for irrigation. Towards the Sai on the west the soil again deteriorates. It becomes sandy and unable to retain water ; jhíls disappear ; the surface becomes uneven ; but the slope into the basin of the Sai is neither steep nor deep, so that there is comparatively little of the scour which so disastrously affects the Gumti side of the district. For the same reason the land on this side is less sandy, that is, less denuded of its loamy particles. A few spotted deer (chítal) still linger in the Uṭar Guian jungle near Kachhona.

The main road is the unmetalled one from Lucknow to Sháhjahánpur, passing through Sandíla from Malihabad and Kachhona on its way to Hardoi. Parallel to it now runs the Oudh and Rohilkhand Railway, with stations at Sandíla and Kachhona. From Sandíla other unmetalled district roads branch off south-westward to Bangarmau, westward to Ghousganj and Mallánwan and northward to Beniganj and Nímkhár.

The chief products are barley, wheat, bájra, gram, arhar, másh, paddy and juár. Of these at survey barley covered a fourth of the cultivated area ; wheat a fifth ; bájra and gram together rather more than a fifth ; rather more than another fifth was cropped with arhar, másh, paddy, and juár. The areas returned as under cotton, cane, poppy, tobacco and indigo were respectively 2,618, 1,789, 276, 267, and 9 acres.

The climate is considered average, but damp makes it unhealthy at and near Sandíla.

The 213 villages are held thus :—

Nikumbhs	...	...	...	50
Janwárs	...	...	...	13
Raikwárs	...	...	...	2
Bais	...	...	...	1
Ahbans	...	...	...	2
Kachhwáhas	...	...	...	5
Sakarwárs	...	...	...	2
Gaharwárs	...	...	...	1
Chauháns	...	...	...	6
Total Chhattris				82
Tiwári Brahmans	...	...	...	1
Dubé	...	...	...	1
Sukul	...	...	...	1
Bilwár	...	...	...	1
Saraswat	...	...	...	1
Total Brahmans				5
Shekhs	...	...	...	63
Sayyads	...	...	...	17
Patháns	...	...	...	1
Total Muhammadans				81

Káyaths ...	...	...	...	41
Kurmis ...	...	...	...	2
Kalwárs ...	...	...	...	1
Lodhs ...	...	...	...	1
Total Miscellaneous				45

The talúqdari tenure obtains in 114 of the villages ; 70 are zamindari ; 26 imperfect pattidari ; 3 are bháiyachára.

The Government demand, excluding cesses, is Rs. 1,92,553, a rise of 42 per cent. on the summary assessment. It falls at Re. 1-12-7 on the cultivated acre, Re. 0-14-7 per acre of total area ; Rs. 12-14-6 per plough ; Rs. 2-11-1 per head of agricultural and Re. 1-6-5 per head of total population.

The incidence of population is 417 to the square mile.

The leading statistics are—total 137,275 ; Hindus to Muhammadans 1,17,371 to 19,904 ; males to females 72,175 to 65,080 ; agriculturists to non-agriculturists 71,569 to 65,275. Among the Hindus Chamárs, Pásis, Brahmans and Muráos predominate. Chamárs are more than a sixth of the entire population ; Pásis are nearly a tenth ; Brahmans rather less than an eleventh ; Muráos about a fifteenth. Among the rest Chhatttris (7,054), Ahírs, Vaishyas and Arakhs (4,215) (the earliest children of the soil according to tradition) are most numerous. Among the Muhammadans Shekhs are strongest (5,076), then Ghosis and Julahas ; Say-yáds are only 1,610.

There is an Anglo-vernacular tahsíl school at Sandíla, and there are village schools at Beniganj, Assa, Ghausganj, Bainkdar and Behsar.

The pargana is mentioned in the Aín-i-Akbari as having a cultivated area of 3,93,700 bighas.

Revenue, mál ...	...	26,25,328 dams,
Sáyarghal ...	...	1,567 „
Zamindars, Chandels.		
Garrison, 20 sáwárs and 1,000 foot soldiers.		

In the early history of this pargana Arakhs occupy the place which is filled elsewhere in the Hardoi district by

Thatheras. Two brothers of the tribe, Salhia and Malhia, are said to have founded, the one Salhia Purwa now Sandíla, the chief town of the pargana; the other Malihabad, in the adjacent pargana of that name in the Lucknow district. The Arakhs held the tract till, towards the end of the 14th century, Sayyad Makhdúm Alá-ud-dín, the fighting apostle of Nasir-ud-dín, the "lamp of Delhi," undertook to drive out the infidels, and to carry the faith and arms of Islám a stage farther to the south. The promise of a royal revenue-free grant made the prospect of success as tempting to the soldier as was the expulsion of the infidel to the saint. How long or how fiercely the Arakhs resisted we know not. Only the issue of the contest has been remembered. To this day the Arakhs of Utraula on the Rápti, 120 miles away to the east in Gonda, recall their lost domains in Sandíla. A century and a half earlier in the reign of Shams-ud-dín Altamsh, the Sayyads had driven out the Hindu lords of Bilgrám and settled themselves there. Sandíla was their next acquisition of importance in this part of the country. The process of consolidation is thus described in the *Tárikh-i-Mubárak Sháhi* (Elliot's History IV., p.13). "The frontiers of the empire were secured (1375 A.D.) by placing them under the charge of great and trusty *amirs*. Thus on the side of Hindustan, on the Bengal frontier, the fief (*ektá*) of Karra and Mahoba, and the *Shikk* of Dalmau, were placed under the charge of Malika-ul Shark (prince of the east) Mardán Daulat, who received the title of Nasir-ul-Mulk. The fief of Oudh and Sandíla and the *Shikk* of Kol were placed under Malik Hisám-ul-Mulk and Hisám-ud-din Nawá. The fief of Jaunpur and Zafarabad was given to Malik Bahroz Sultáni. The fief of Bihár to Malik Bír Afghán. These nobles showed no laxity in putting down the plots of the infidels, and in making their territories secure.".....(1394 A.D.) "Through the turbulence of the base infidels the affairs of the fiefs of Hindustan had fallen into confusion, so Khwaja-i-Jahán received the title of Malika-ul-Shark (king of the east), and the administration of all Hindustan, from Kanauj to Bihár, was placed in his charge. In the month of Rajab, 796 Hijri (1394 A.D.), he proceeded to Hindustan with twenty elephants, and after chastising the rebels of Etáwah, Kol, Kahara-Kamil, and the environs of Kanauj, he went to Jaunpur. By degrees he got the fiefs of Kanauj, Karra, Oudh, Shadidah

(Sandíla), Dalmau, Bahraich, Bihár and Tirhut into his own possession. He put down many of the infidels, and restored the forts which they had destroyed. God Almighty blessed the arms of Islám with power and victory. The Rai of Jainagar and the king of Lakhnauti now began to send to Khwája-i-Jahán the elephants which they used to send (as tribute) to Delhi.

* * * * *

(1399 A.D.) "The fiefs of Kanauj, Oudh, Karra, Dalmau, Sandila, Bahraich, Bihár and Jaunpur were held by Khwája-i-Jahán. In the same year (1399) Khwája-i-Jahán died at Jaunpur, and his adopted son, Malik Mubárak, became king in his stead, assuming the title of Mubárak Shah, and taking possession of all the fiefs."

The inventive piety of the Muhammadans dispenses with the traditional clue to the derivation of the name, and asserts that it is traceable to an exclamation of Sayyad Makhdum Alá-ud din, who, on his way thither from Delhi, cast into the Jumna the grant or charter received by him from his imperial master saying 'Sanad Allah' God be my charter. Accordingly he named his first conquest Sanad-illa or Sandíla, though till then it had been known as Sítal Purwa. Taking as his own share a rent-free grant of 360 bighas, he built and settled upon it, and it is called to this day Makhdúmpura in remembrance of him, and his dargah stands upon it. The tyranny and exactions of Muhammad Shah Tughlaq at Delhi are said to have contributed to the development of Sandíla whither fled many a refugee, chiefly of the Brahman and Chhattri castes. In the time of Sher Shah the settlement had become so crowded that Sayyad Husen founded a new town adjacent to it and styled it Ashraftola. Up to this time no Government officer had been posted at Sandíla so that, like the cave of Adullam, it was a convenient refuge for all who wished to keep out of the way of the imperial writs; but about the time of Akbar the qázi was transferred hither from Mahona, and the other pargana officials came in time to be posted here. Fíroz Shah twice visited Sandíla in 754 Hijri (A.D. 1353) on his march to Lucknow, and in 776 Hijri (A.D. 1374) on the way to Bahraich. A mosque bearing the date 769 Hijri (A.D. 1367) was built by his order.

The restoration of Humáyún brought trouble upon Sayyad Husen, who had been faithful to the fortunes of Sher Shah. The town was plundered by Humáyún's troops; Sayyad Husen was dispossessed of his grant, and a force was quartered here. The lands which for three centuries had been held by Sayyads were made over to Chandels. But the tenure of the Chandels did not last long. The Sayyads regained court favour and a portion of their lost possessions, Maulvi Muhammed Moia ingratiated himself with Alamgir, who conferred upon him in jágir for military service Ibrá-himpur, Tiloi, and ten other villages, and when he died in Bihár, sent his corpse to Sandíla to be buried with his forefathers. Most of the Sayyad's grants were resumed and charged with revenue after Shujá-ud-daula's defeat at Buxar, and the remainder were resumed by Saádat Ali Khan.

In our own time nineteen villages were conferred on Maulvi Fazl Rasúl of Jalálpur of this family for distinguished services during the mutiny.

Two severe actions were fought at Sandíla on 6th and 7th October, 1858.

109. SANDILA—*Pargana SANDILA—Tahsil SANDILA* (Latitude $27^{\circ}4'$ north, longitude $80^{\circ}34'$ east). Sandíla ranks sixth in population among the towns of Oudh, and second among those of the Hardoi district. It lies nearly midway between Lucknow and Hardoi, at a distance of 32 miles north-west from Lucknow and 34 miles south-east from Hardoi. It is 31 miles east from Bilgrám. There is a station of the Oudh and Rohilkhand Railway at it.

For an account of its foundation and political history the pargana article should be referred to. Its four muhallas are named Ashraftola, Mahetwána, Mandi, and Málkána.

The population is 15,786, of whom 7,629 are Hindus and 8,157 are Muhammadans. They are lodged in 1,114 brick and 3,986 mud-built houses.

Being the headquarters of a revenue sub-division, the town has the usual Government offices, tahsil, police station, dispensary and Anglo-vernacular school.

Markets are held on Tuesdays and Saturdays. Pán and ghí are sold for export in considerable quantities.

There are no buildings of special interest or antiquity. The Bára Kambha, or hall of the twelve pillars, was built of stone a century and a half ago by an ancestor of Farzand Ali and Musharraff Ali.

Sir W. Sleeman's notes on the place are worth quoting, written as they were six years before annexation (Volume II., p. 2, Volume I., pp. 336-337):—

“Halted at Sandíla. To the north of the town there is a large uncultivated plain of usar lands that would answer for cantonments, but the water lies for some time after rain in many places. The drainage is defective, but might be made good towards a rivulet to the north and west. There is another open plain to the west of the town, between the suburbs and the small village of Ausoo Saráe, where the trigonometrical survey has one of its towers. It is about a mile from east to west, and more from north to south, and well-adapted for the location of troops and civil establishments. The climate is said to be very good. The town is large and still populous, but the best families seem to be going to decay or leaving the place. Many educated persons from Sandíla in our civil establishments used to leave their families here; but life and property have become so very insecure that they now always take them with them to the districts in which they are employed, or send them to others. I observed many good houses of burnt brick and cement, but they are going fast to decay, and are all surrounded by numerous mud houses without coverings, or with coverings of the same material, which are hidden from view by low parapets. These houses have a wretched appearance.

“Several of the villages of Sandíla are held by Sayyad zamindars, who are peaceable and industrious subjects, and were generally better protected than others under the influence of Chaudhri Sheikh Hashmat Ali, of Sandíla, an agricultural capitalist and landholder, whom no local authority could offend with impunity. His proper trade was to aid landholders of high and low degree, by becoming surety for their punctual payment of the Government demand, and

advancing the instalments of that demand himself when they had not the means, and thereby saving them from the visits of the local authorities and their rapacious and disorderly troops: but in an evil hour he ventured to extend his protection a little further, and, to save them from the oppressions of an unscrupulous contractor, he undertook to manage the district himself, and make good all the Government demand upon it. He was unable to pay all that he had bound himself to pay. His brother was first seized by the troops and taken to Lucknow. He languished under the discipline to which he was there subjected, and when on the point of death from what his friends call a *broken heart*, and the Government authorities *cholera morbus*, he was released. He died immediately after his return home, and Hashmat Ali was then seized and taken to Lucknow, where he is now confined.

“The people here lament his absence as a great misfortune to the district, as he was the only one among them who ever had authority and influence, united with a fellow-feeling for the people, and a disposition to promote their welfare and happiness.”

110. SARA *Pargana*, *Tahsil* HARDOI—A sub-division of tahsil Hardoi consisting of 85 villages. Pargana Alamnagar bounds it on the north, Shahabad on the west, Bāwan and Gopamau on the south and south-east, Mansurnagar on the east. The Sai, here called Bhainsta, flows along part of its eastern border. It is eleven and a half miles and thirteen miles in extreme length and breadth, and its area is 90 square miles.

Rather more than half (52·92 per cent.) is cultivated; a third (34·09) is culturable; about an eighth (11·56) is returned as barren; not quite a seventh (14·82 per cent.) is rated as third class, that is, sandy; half of the cultivated area (49·41) is watered from wells (34·19), and tanks (15·22); the percentage under groves is 1·43; seven acres is the average area of cultivation per plough.

There is little to notice in its physical features except the excellence of the soil and the great quantity of jhils and marshes. Some of them are embanked, but the facilities

offered for rice cultivation are not taken advantage of. "There are," notes Mr. McMinn, "thousands of bighas of splendid rice ground which lie utterly unproductive. I have no doubt the lambardars object, because the *pasáhi* (wild rice), which is their manorial right, and which grows spontaneously, would be superseded. They say they do not sow rice, but in some places Káchhis have raised very fine crops. The country is rather bare of groves. Single pípal and banyan and pákar trees are common, but no groves have been planted for years. All in existence are clearly old and mostly barren."

The number of forest trees still standing in the fields is an indication that the pressure of population has not yet become overpowering. The banks of the Bhainsta near Hariaon, fringed with low jungles and shaded by stately beech-like "arjan" trees, presents a scene of quiet beauty. A fine prospect may be enjoyed from the ruined fort of Saádatnagar, on the top of Soháwan Khera. The closeness of the water to the surface—it has rarely to be dug for more than fifteen feet—makes irrigation easy. The subsoil is so firm that in most of the villages wells worked with the leathern bucket (*púr*) and oxen can be dug. They cost from two to four or five rupees, and last generally for four years, and sometimes up to ten and twelve years. The pargana is pretty well off for roads.

The Oudh and Rohilkhand Railway runs through its western side, and one of the stations is at Chánderpur. The north is traversed by the unmetalled road from Piháni to Shahabad ; the Hardoi and Shahabad road skirts the west, while the east side is crossed by the road from Hardoi to Piháni. But cross-roads are wanted to connect the heart of the pargana with the Piháni and Shahabad road on the north. There are no markets of any importance.

The main products are wheat and barley which occupied at survey nearly half the cultivated area ; more than a fifth was cropped with bájra and juár ; the rest was chiefly covered with cotton, sugarcane, gram, arhar, paddy, másh and moth. The areas returned as under cotton, cane, tobacco, poppy and indigo were respectively 1,785, 1,586, 2,518 and 8 acres.

The climate is not exceptionally bad, but with so many marshes the pargana cannot be salubrious. Kankar is found in Kursoli, Basoha, Bári, and Kutla Saráe.

The eighty-five villages are thus distributed :—

Gaurs	...	...	...	59
Janwárs	...	...	...	1
Sombansís	...	...	...	2
Ráthors	...	...	...	1
Brahmans...	...	...	...	8
Muhamniadans	...	...	...	6
Káyaths	...	...	...	6
Ahírs	...	...	...	1
Government	...	...	...	1
				—
				85
				—

Only one of these villages is talúqdari ; 40 are zamindari ; 43 imperfect pattidari ; one is bhaiyachára.

The Government demand, excluding cesses, is Rs. 60,132, a rise of 31·30 per cent. over the summary assessment. It falls at Re. 1·15·5 on the cultivated acre ; Re. 1·0·8 per acre of total area ; Rs. 14·1·2 per plough ; Rs. 2·6·0 per head of agricultural and Re. 1·11·6 per head of total population.

Population is 389 to the square mile, or a total of 34,972 ; Hindus to Muhamniadans are 33,375 to 1,597 ; males to females 19,052 to 15,920 ; agriculturists to non-agriculturists 25,069 to 9,903 ; Chamars are a sixth of the whole ; Pásis a seventh ; Brahmans an eighth ; Chhattis only an eleventh ; Ahírs, Vaishyas, and Garerías predominate among the remainder.

There are village schools at Hariáon, Baholia, Ant, Amrauli, Dhanwár, Todarpur, and Saádatnagar.

There are no religious fairs. The pargana is thus mentioned in the Áin-i-Akbári :—

Pargana Sara,	Dastúr Pali,	Sarkár Khairabad ;	zamindars Chauháns.
Area	...	68,832	bighas.
Garrison	...	500	infantry ; 60 sawárs.
Revenue, mál	...	20,91,983	dáms.
Siwáo	...	8,666	dáms.

I am indebted to Mr. McMinn for the following historical notes :—

“The pargana was formerly occupied by Thatheras, who may or may not be identical with the Bhars of Sultánpur, who afterwards spread to the Chambal and the Ganges. Then Chamar Gaurs came in from above ten miles north of Bijnor in Jai Chand's time. They came in under two chiefs, bringing with them Dichhit Brahmans, who up to date are their recognized priests. They first settled at Basowa in this pargana about six miles south-east of Piháni, on the border of a large jhíl. From thence they scattered to all quarters, colonizing and conquering. They established, according to their own account, 370 villages in the parganas principally of Sara, Báwan, Bangar and Gopamau. They differ entirely from the Chamar Gaurs who came from near Cawnpore, whose hereditary priests are Tiwári Brahmans. The Thákurs having established military stations rather than colonies, I do not think that they ever condescended to touch a plough. They have held their villages with a tight hand ever since. Up to the establishment of the Oudh Government they were, *de facto* and *de jure*, lords of the soil. They were subject to the Mitauli rája, an Ahban Thákur, but he does not seem to have interfered with their possession. Shah Álam of Delhi granted a few villages rent-free to the Qázi of Bári, which were afterwards resumed by the Oudh Government, but with that exception I can find no traces of disturbance in the holding of the territory till the reign of Ásif-ud-daula. In his reign, Saádat Khan, the ancestor of the Nawab Dost Ali Khan, being tahsildar of the pargana, and a man of great ability, managed through mortgages, purchases, and other well-known means, to become master of about forty villages in the north and east of the pargana, and shortly afterwards Jagan Nath, a qanúngo, violent and unscrupulous, mastered some more. The Thákurs took to the jungles, followed by their asámis. The new Káyaths and Musalman proprietors found their conquest barren, and after having got sanads they gradually abandoned their gains. Saádat Ali Khan, with his well-known exactitude, finding the revenue falling, farmed the four parganas to a family of Kashmíri Brahmans, who had entered India with Zamán Shah or rather Ahmad Shah Dauráni, and entered the service of the King of Oudh. Their farm lasted with brief interruptions

from 1210 fasli (A.D. 1803) up to 1264 fasli (A.D. 1857). The talúkdars were driven out, many villages were settled khám, or the collections made through resident Káchhis. The exactions grew heavier and heavier, and the Thákurs abandoned village after village. There was no room for village lambardars, and no margin of profit for talúkdars. The settlements were always largely in excess of those now holding. In every village there are desolate quarters of bare rain-washed walls, which represent the old cots of the peasantry that fled from Kidár Nath and his Kashmíri brethren. The Thákurs are, I should think, declining in numbers. They have very few children; many not married, and plead poverty. They were much oppressed in the times of Kidar Nath, whom, however, they always mention with respect. His mode of adjusting balances was peculiar. Being a Brahman, though of low caste, and a smoker of the húqqa, he used to visit villages which had not paid up, and place himself at the lambardar's door in *dharna*, vowing neither to eat nor drink till the rupees were forthcoming. The thakurs never ventured to be contumacious, and hurried their buffaloes to the nearest bazar. He sometimes devolved the execution of this religious terrorism upon Brahman chaprásís. He was a man of conscience, however, and refused bribes and presents."

I have little to add to these interesting notes. The only derivation that the qanúngos can offer for the name, is that of old the pargana was a wild bandit-haunted tract, and that when by degrees it was cleared and settled, it acquired the epithet of Sará (clear). The traditional account of the expulsion of the Thatheras from parganas Sará and Báwan by Kuber Sáh, and of the origin of the Kána and Onai branches of the Chamar Gaurs will be found under heading Báwan (pargana). The Onai-or Ráe branch became the more powerful of the two and obtained the chaudhriship of the pargana. Their chief seats were at Todarpur and Sará. The leading men of this stock are Nayaz Singh of Pipri and Mohan Singh of Todarpur, while the head of the Kána branch is Padam Singh of Simmaur and Chandeli. The Gaurs had things pretty much their own way till the reign of Saádat Ali Khan, when the Názim of Khairabad, Rája Sítal Parshád Tirbedi, of evil memory, was set over them. Among the cruelties practised by him was the hacking off of men's noses and women's breasts. The

qanúngo, Jagan Nath Parshad, assured me that he had seen one Manbháwan Sombansi of Begáon, an aged man of ninety, who died in 1867, whose nose had been cut off by Sítal Parshad's orders. The pargana officials used to be thus posted : the qázi at Bári, the kanúngo at Umrauli, the tahsildar or amil at Saádatnagar, the chaudhri at Todai pur.

The successive steps by which the talúka of Mustafabad was broken up are thus described by Mr. Bradford in his Aíari judgment. "The mushroom talúka of Saádatnagar or Mustafabad in 1235 fasli (A.D. 1828), after dwindling down from 39 to 23 villages, was suddenly and completely broken up. In 1163 fasli it had consisted of 34 villages ; in 1192 fasli, of 37 ; from 1202 fasli to 1211 fasli, of 39 ; and called the Mustafabad talúka."

The antiquarian will not find much to interest him in this pargana. I give the names of the twelve villages which contain dhís or deserted sites of Thathera and more recent settlements. They are Rúhi, Hariáon, Kurseli, Bijgáon, Uttar Aíari, Bargaon, Todarpur, Dhanwár, Rámpur, Saádatnagar and Kamálpur.

111. SAROMANNAGAR *Pargana*.—*Tahsil* SHAHABAD.—A level and well-watered tract of forty-two villages lying midway between Shahabad and Sándi along the south-eastern corner of the Shahabad tahsíl.

The Garra flows along its western side separating it from pargana Páli ; on the south and south-east the Sukheta divides it from Barwan ; on the east it is bounded by Báwan, and on the north by Shahabad. The greatest length is 8 and breadth 6 miles. Its area is 35 square miles, of which 21 are cultivated. It is intersected by numerous streams ; of these the Sukheta is the largest and most valuable. It runs in a loop round the north-eastern corner of the pargana and then stretches southwards through the heart of it till, after being joined by its principal affluents, the Gauria and the Kasrua, it flows along the south-eastern boundary for about four miles, approaching to within half a mile of the Garra at the southernmost extremity of the pargana. In the dry season the Sukheta is easily fordable except where it has been dammed up for irrigation. It is crossed by an old

stone bridge at Saromannagar ; and at Dalelnagar, an encamping ground on the route from Sháhahánpur to Unao, there is a ferry during the rains. In the hot season these streams dry up, but by a system of dams water is kept in them till March, after which month irrigation is not required.

The Garra, rising in the Himalayas, never fails. Along its bank lies a belt of rich tarái villages, whose land always remains moist, so that wells are scarcely required. These villages are subject to floods, and after heavy rains the autumn harvest suffers, but the loss is in such seasons made good by the increased outturn of the spring crops. To the east of these villages, about a mile away from the river, on either side of the Sukheta and its affluents, but mainly along the western bank of that stream, stretches a belt of jungle villages two miles broad. In these the soil is generally firm and good, and almost entirely free from sand, but in some places it is very stiff and hard to work. The tillage in this tract is backward. The jungle is full of níl-gúe and wild hogs, which do infinite damage to the crops. Rents are low and cultivators somewhat scarce. Though backward, this tract is highly improvable, but its villages can never become so rich as those which lie along the Garra.

To the east of this belt lies a strip of sandy, light villages, above and away from the network of streams that covers the rest of the pargana, but irrigable for the most part by wells. Here the small lever-wells (dhenkli) are used. They cost from one to two rupees, and last one and sometimes two seasons. In the jungle villages these wells are also used, but the large wells worked by bullocks can be also made for from three to five rupees, and last for three years. The lever and pitcher system (dhenkli) is used all along the Garra for irrigation, and on the Sukheta, wherever the banks are too high to allow of the "lift" method being employed. Tanks and jhíls, too, of which there are 230, contribute considerably to the irrigation of the pargana. Only two-sevenths of the irrigation is from wells ; 36 per cent. of the cultivated area is irrigated from wells, rivers, and ponds.

Only two roads cross the pargana, the unmetalled road from Sándi to Shahabad, a part of the old Sháh-Ráh, or king's

highway to Delhi from the south ; and an unfinished road from Hardoi to Fatehgarh, which stops short half-way at the Garra, and is not kept in repair. No ferry is kept up over the Garra in this pargana. The nearest ferries are at Páli and Barwan. In the dry season it is fordable in most places.

The staple products are wheat, barley, and bájra, covering about two-thirds of the crop area. On the remainder rice, gram, and arhar are most largely cultivated. The climate is not so good as in drier tracts.

The Sombansis are the oldest and largest landowners. They hold twenty villages. Next to them come the Chamar Gaurs with fifteen. Three have been decreed to Government. Brahmans and Káyaths each own two. In thirty villages the tenure is imperfect pattidari, in the remaining twelve it is zamindari. The Government demand, excluding cesses, is Rs. 22,298, being a rise of 35 per cent. over the summary assessment. The rate is Re. 1-10-5 per acre of cultivation and Re. 0-15-10 per acre of total area ; Rs. 9-11-2 per plough ; Rs. 2-0-11 per head of agricultural and Re. 1-6-10 per head of total population.

The pargana is well populated, with a total of 15,624 or 446 to the square mile ; there are only 293 Muhammadans to 15,331 Hindus ; males to females are 8,651 to 6,973, and agriculturists to non-agriculturists 10,827 (69 per cent.) to 4,797. Rajputs, Brahmans, Chamárs, and Muráos head the list, together making up half of the Hindu population ; in the other half Ahírs, Kabárs, Pásis, and Kisáns predominate.

No fairs are held. The only market is at Saromannagar on Sundays and Thursdays. Schools are more numerous than in many other parts of the district. There are village schools at Saromannagar, Shahpur, Nayágaon, Sakrauli, and Nasauli.

The pargana is named from its only town, which was founded by Ráe Saroman Dás in 1708 A.D. In 1803 Rája Bhawáni Parshad, Chakladar of Muhamdi, took villages out of the adjacent parganas of Páli and Sara, and made them into pargana Saromannagar. Like all this part of the country, it was originally occupied by Thátheras. About

the middle of the twelfth century, and perhaps much earlier, the Thatheras seem to have been driven out of many of their possessions by a body of Gaur Rajputs under the command of Kuber Sáh. A little later, and about a generation before the fall of Kanauj, their expulsion was completed by the Sombansis under the following circumstances. A strong body of Sombansis, headed by Rája Santan, migrated southwards from Delhi and established themselves at Sántan Khera (Sándi). Thence they spread over the whole of the Barwan pargana and into the Páli and (what is now) the Saromannagar country, gradually driving out the Thatheras. The local tradition is that Mawán Sáh, a Sombansi chief, resident at Barwan, went out one day in search of game towards Shiupuri, a Thathera town, seven miles north of Barwan. The Thatheras resented his intrusion within their borders; there was a quarrel, and Mawán Sáh summoned his clansmen from Barwan. They drove out the Thatheras from Shiupuri, and settling there themselves re-named it Bhaiangáon, since corrupted into Belgáon. The name (Shiupuri) is perhaps worth noting as a possible indication that the Thatheras were worshippers of Shiva. Since then no important change seems to have taken place in the ownership of the pargana.

112. SAROMANNAGAR—*Pargana* SAROMANNAGAR—*Tahsil* SHAHABAD—Saromannagar, the chief village in the pargana of the same name, lies 15 miles north-west from Hardoi, 6 south of Shahabad, and 18 north of Sándi, at the point where the old Sháh Ráh, or king's high road from Sándi to Sháh-jahánpur crosses the Sukheta nála.

It was founded in 1708 A.D. by Ráe Saroman Dás, a Sribástar Káyath of Sándi, in the employ of Nawab Abdulla Khan, the celebrated Bárha Sayyad, Governor of Allahabad, and afterwards Farukh Sir's wazír, who, with his brother Hassan Ali, "made four Timurides emperors, dethroned and killed two, and blinded and imprisoned three." (Blochmann's translation of the *Áin-i-Akbari*, page 391). In those days a dangerous jungle surrounded Gáeghát; as the crossing of the Sukheta was then called, and the spot was of evil repute among travellers. Ráe Saroman Dás bought this wild bandit-haunted tract from its owners, the Sombansis of Bhadauna,

cleared it, bridged the Sukheta, and built in his own name a small fortified town. Saromannagar has a population of only 1,452, of whom 1,303 are Hindus, mostly Brahmans. It contains two brick and 140 mud houses. A Government village school accommodating 100 pupils was built in 1868. The sarée, wall, and bastions built by Rée Saroman Dás, are in ruins. Market days are Sundays and Thursdays.

Reginald Heber visited Saromannagar in 1824, and has thus described it:—*

“A large village with an old fortress. The country improved in beauty, becoming more and more woody and undulating, but was neither so well inhabited nor so well cultivated as that which we had gone through before (Sándi and Bilgrám). “The fortress is pretty much like a large sarée, surrounded by a high brick wall, with round towers at the flanks, and two gothic gateways opposite to each other. That by which I entered had a tall iron-studded door like a college, with a small wicket in one leaf; within on each side of the passage was a large arched recess about three feet from the ground where were seated twelve or fifteen men, armed as usual, with one or two guns, and matches lighted, but mostly having bows and arrows; all had swords and shields. I passed on through a narrow street of mud houses, some looking like warehouses, and the whole having more the air of a place where the peasantry of a small district were accustomed to secure their stores, than the usual residence of any considerable number of people. I went on to the opposite gate, which was supplied with warders in the same way as the previous one, and then entered a little straggling bazar, which, with some scattered huts, completed the hamlet. A pretty stream winds under the walls of Saromannagar through a beautiful carpet of green wheat interspersed with noble trees.”

The quiet beauty of the spot moved the pious Bishop to note:—“It is strange, indeed, how much God has done to bless this land, and how perversely man has seemed bent to render his bounties unavailing.”

.113. *SHAHABAD Pargana—Tahsil SHAHABAD*.—A subdivision of tahsil Shahabad comprising 143 villages. It is

* Heber's Journey, II., page 3.

bounded on the north by the Sháhjahánpur district; on the west the river Garra divides it from parganas Pachhoha and Páli; on the south it is bounded by Sáromannagar; on the east the Sukheta nála divides it from Alannagar and Sara.

Its extreme length and breadth are 14 and $11\frac{1}{2}$ miles, and its area 131 square miles.

Three-fifths (61·71 per cent.) is cultivated; more than a fifth (22·1 per cent.) is culturable; about an eighth (12·2 per cent.) is returned as barren.

Rather more than an eighth (13·47) is rated as third class, *i.e.*, sandy and light. Two-fifths of the cultivated area (41·73) is irrigated in the proportion of two-thirds from wells and a third from tanks and ponds. The percentage under groves is 3·99; $6\frac{2}{3}$ acres is the average area of cultivation per plough.

As the rivers and streams of the pargana all flow from north to south the physical features will be most conveniently observed by crossing it from west to east or *vice versa*. Beginning with the Garra on the west, and the villages along its left bank, the following characteristics will be noticed. The Garra, rising in the Kumaun taráí, flows past Pilibhít and Sháhjahánpur across the Oudh border into pargana Shaha-bad. Fed with Himalayan snows it never dries up. As remarked of the Sáromannagar villages which it fertilizes after leaving this pargana, "along its bank lies a rich belt of taráí (or khádir) villages, whose land always remains moist, so that wells are scarcely required. These villages are subject to floods, and after heavy rains the autumn harvest suffers, but the loss is in such seasons made good by the increased outturn of spring crops." In the dry season it is generally fordable. The lever and pot (dhenkli) system of irrigation is used all along it, wherever the bank is too high to admit of the use of the ordinary 'lift' method. Though the soil in these villages is light, they are the best in the pargana.

East of them there is the usual strip of uneven sandy villages marking the edge of the 'bángar' and the 'taráí.' Further east is a considerable tract of good but backward

land, watered by the Narbhú and Gauria nálas, holding one or two large jhíls, and thickly interspersed, in the southern half of the pargana, with dhák jungle and brushwood. The soil here is firm and good and retentive of water, and bears fine rice crops, but wild animals do much damage in the jungle parts, and rents are low and cultivators rather scarce. This tract will gradually improve. Large wells worked by bullocks can be cheaply dug in it for from three to five rupees, and last about three years. Further to the east the quality of the soil falls off, becoming light and poor. Towards the Sukheta, which forms the eastern boundary, a quantity of 'dhák' and thorn jungle is met with, full of nil-gáo, wild hog, hare, pea-fowl, partridge, and bush quail. The cost of protecting the crop from the depredation of jungle animals is a heavy drag on the cultivator.

The Oudh and Rohilkhand Railway runs through the pargana, with a station near Shahabad. The road (unmetalled) from Sháhjahánpur to Hardoi also runs through it, parallel with and about two miles west of the railway. From Shahabad other unmetalled roads branch off from it to Páli, Sándi, and Piháni. The road from Sítapur to Sháhjahánpur *via* Piháni crosses the north-eastern corner.

The chief products are wheat, barley, bájra, gram, juár, paddy, arhar and sugarcane. Of these at survey wheat occupied nearly a third of the acreage under cultivation; barley covered a tenth; bájra nearly a tenth; gram, juár and paddy together, nearly a fourth. The areas returned as under cane, cotton, poppy, tobacco and indigo were respectively, 2,928, 1,292, 129, 36, and 5 acres. The nearness of the Rosa Factory at Sháhjahánpur accounts for the large breadth of sugarcane.

The climate is considered good.

The 143 villages are thus held—

Sombansis	...	...	...	4
Chamar-Gaurs	...	...	...	14½
Nikumbhs	...	...	...	3
Total Chhattris				21½

Tiwári Brahmins	...	...	...	3
Misrs	...	...	...	3
Páthaks	...	...	...	8
Pándés	...	...	...	5
Tirbedis	...	...	...	3
Agnhotris	...	...	...	$1\frac{1}{2}$
Barmhcháris	...	...	...	2
Upáddhias	...	...	...	1
Total Brahmins				25 $\frac{1}{2}$
Shckhs	...	...	...	4
Sayyads	...	...	...	4
Patbáns	...	...	...	64
Total Muhammadans				72
Káyaths	...	...	...	9
Gosháns	...	...	...	1
Europeans (Messrs. Carow)	...	...	...	1
Government	...	...	...	13
Total Miscellaneous				24

Twenty-six of the villages are talúqdari, 82 are zamindari, 35 pattidari.

The Government demand, excluding cesses, is Rs. 93,426, a rise of 30 per cent. over the summary assessment. It falls at Re. 1-12-11 on the cultivated acre ; Re. 1-1-10 per acre of total area ; Rs. 11-8-4 per plough ; Rs. 2-3-4 per head of agricultural and Re. 1-6-1 per head of total population.

Population is extremely dense—516 to the square mile. The leading statistics are—total 67,646 ; Hindus to Muhammadans, 56,187 to 11,459 ; males to females, 35,894 to 31,752 ; agriculturists to non-agriculturists, 42,297 to 25,349. Brahmins are most numerous, and are an eighth of the whole ; Chamárs are rather less than an eighth ; Lodhs a tenth ; Muráos a twentieth ; Ahírs, Chhattis (2,523) ; Kahárs, Telis, and Pásis make up most of the remainder.

There is an Anglo-vernacular tahsíl school at Shahabad, and village schools at Udranpur, Parial, Fatchpur Goind, Básitnagar, Puraili and Bári, and female schools have been established at Udranpur and Parial.

The pargana is not mentioned in the Aín-i-Akbari, not having been constituted till about 1745 A.D, when the villages to the east of the Garra in what was then pargana Páli were made into a new pargana (Shahabad).

The leading events have been the expulsion of the Thatheras, the growth and spread of their Chhatti successors, the successful campaign of Diler Khan, and the foundation of Shahabad and of the Pathán talúqa of Basitnagar.

The chief Thathera settlement seems to have been at and round Angni Khera, the nucleus of the present town of Shahabad. It consisted of twenty-six villages surrounding a fort named Shabazpur ; Todarpur, Nizampur, Sorapur, Jangpur, Muhiuddinpur, Chaudhripur, Daláwalpur, Maheshpur, Chándpur, Khokar, Niomatpur, Hálabpur, Hás, Bábiipur, Gautar, Bibipur, Udhaukal, Bahadurpur, Malikpur, Nahok, Bara, Jamálpur, Kautaiá, Chand Thok, Muhammadpur *alias* Jamalpur, Thok Dalu, Khandi, Mominpur, Yusufpur, and Malhaia. These names are obviously modern.

The conquest of this settlement is attributed to a pilgrim band of Pandé Parwár Brahmans, who, on their way from Kashi (Benares) to Hardwar, halted here, noticed the weakness of the Thatheras, and on their way back fell upon and dispossessed them. Who these Pandé Parwárs were is a mystery. The tradition gives only the name of their leader, Angad, and traces their origin to a Kori, who, from the accident of his being found with a thread (*taga*) on his body, when Brahmans were in great request for a royal "jagg," got irregularly enrolled among the Pandé Brahmans, and was dubbed Pandé Parwár. The date of this displacement of the Thatheras may be presumed to have been synchronous with the great Brahmanical revival which set in with the sacking of Sarnáth and the expulsion of the Buddhist monks from India in the eighth century.

To the Pandé leader, Angad, is traced Angni Khera, the name whereby the ruined site of their town is called, and Angad Khera, a spot which, it is said, was the "akhára" or Campus Martius where the Pandé youths used to hold their athletic sports.

The only surviving Thathera name is to be found in the Tank Ratauka, derived from Ráe Thán, or the seat of Ráe, a Thathera prince.

The Pathán Ghoris of Jamra claim to be converted Sombansis. Their tradition goes to show that the Muhammadan conquest took place before that of the Thatheras by Chhattris had been completed. Rája Sántan Sombansi, they say, of Sántan Khera (Sándi), had four sons who ruled at Barwan, at Siwaichpur, at Semar Jhala and at Raigawán. Dalip Singh of Raigawán fought against Alá-ud-dín Ghori for twelve years. At last, while out in search of game, he was taken captive and carried to the Muhammadan Sultán, and imprisoned at Delhi for twelve years. Then his brother ransomed him. On his return home his kinsmen treated him as an outcast till he should propitiate the Brahmans. In spite of his protestations that he had not become a pervert during his captivity his brethren held aloof from him, and when at last prevailed upon to eat with him, drew a line of demarcation on the floor. Stung deeply with the affront, he renounced the faith of his fathers before them all, took horse for Delhi, sought the Sultán, told the tale, and announced his desire to become a Muhammadan. Whereupon he was admitted as a convert and was named Mián Dilpasand Khan, and honoured with a grant of eighty-four villages, among the chief of which were Fatehpur Goind, Aigawán, Adranpur, Munjhala and Loni. And in those days two-and twenty Thathera chieftains still ruled from Angni Khera to the Sarju, against whom he warred with great renown. And he died leaving four sons, of whom Mustafa Khan dwelt at Loni, and there his descendants are to this day; and Daulat Khan lived at Piani, and Jajhar Khan at Raigawán, and Mahmúd Khan at Jamra.

The Bais under-proprietors of Bhairaiia relate a third displacement of Thatheras in this pargana from Pairás and Deorás and the adjacent forest by their ancestor Pahalwán Singh, who, married to the sister of Rája Satmor, left Baiswára, and sought distinction in his wife's country.

The Pandé Parwárs retained possession of Angni Khera and the neighbourhood till the reign of Aurangzeb. In an

evil moment they plundered a convoy of treasure on its way from Khairabad to Delhi. The Sultán despatched Diler Khan, Afghán, a distinguished officer, to repress the bandits. Arriving at Sháhjahánpur, recently founded, and then commanded by his brother Bahádur Khan, Diler Khan rode out alone towards Angni Khera to reconnoitre. Smitten with thirst he begged water of an ancient crone. The gift of two gold mohars loosened a garrulous tongue, and he learnt from her the strength and ways of the Pandé Parwárs. In particular he heard that on a certain date the whole tribe mustered at the old Thathera tank to bathe. Returning to Sháhjahánpur he mustered a strong force, marched secretly to Angni Khera on the night of the bathing, and surrounded and slew the unsuspecting Brahmans. In reward for his skill and daring he was granted the whole of their possessions in pargana Shahabad and Sara in jágír, and became Nawab Diler Khan, Bahádur, Haft Hazári, or commander of seven thousand. His descendants held the grant rent-free till Saádat Ali Khan resumed it. In 1677 A.D. he founded the city of Shahabad on Angni Khera, filled it with his Afghán kinsmen and troops, assigning them jungle grants in the neighbourhood, and in the midst raised the spacious mansion known as the Bari Deorhi. Fifty-two wards or muhallas trace their present names to the followers who then built in the places on which they stand.

The further progress of the family has been thus described by Captain Gordon Young in his settlement decision regarding the village of Dariapur. "These Nawabs acquired either by purchase, mortgage, fraud, or force every village in the pargana, and held as proprietors till fifty or sixty years ago, when the family began to decay and the talúka to fall to bits, the old proprietors in a few instances getting back, mostly by purchase, from the Nawab's family. The sales made by the Nawabs were generally followed by possession. There was no question at the time as to whether they had the right to sell. They *sold*, and the vendees got in and held, and the title was respected. In dealing with the transactions of those days one is reminded of the stanza—

'The good old rule sufficeth them,—

The simple plan,

That those should take who have the power,

And those should keep who can.'"

Elsewhere the same officer writes :—

“The sons of Nawab Diler Khan were four—namely, Kámálud-din Khan, Chánd Khan, Dildár Khan, and Fatch Muhammad Khan.” The eldest son and his sons have always been known as the ‘Bari Deorhi Walas’ from the large fort he built, and this appellation still appertains to this branch of the family, which is now represented by Sarfráz Husen Khan and Ahmad Husen Khan. The descendants of Chánd Khan are known as the ‘Khera Deorhi Walas.’ Dildár Khan’s branch is represented by the present talúqdar (of Básiťnagar) Nawab Husen Ali Khan.”

114. SHAHABAD, *Pargana* SHAHABAD, *Tahsil* SHAHABAD. Latitude 27°38' north, longitude 72°59' east. The chief town of the pargana of the same name in the Hardoi district. Thornton’s account of it is :—A town on the route from Lucknow to Sháhjahánpur, 15 miles south of the latter and 30 miles north-east of Fatehgarh.” Tieffenthaler describes it, about A. D. 1770; “of considerable circuit, and nearly in the middle is a palace of brick, strengthened with towers like a fortress, with a vestibule and spacious covered colonnade. Most of the houses are of brick, and there is a fine mosque built of the same material, and inclosed by a wall. The town extends a mile from north to south; its breadth is something less, but of its flourishing state little remains.” When visited by Tennant, A.D. 1799, it was an expanse of ruins “that appeared in the form of hills and broken swells crumbling to dust.” Heber found it, in 1824, “a considerable town or almost city, with the remains of fortifications and many large houses.” According to Tieffenthaler. “it was founded by Angad, the nephew of Rama, King of Oudh, and if so, must be of high antiquity, as Rama is considered to have reigned 1600 years B.C., hence it is sometimes called Angadpur. It was renovated by Diláwar Khan, an Afghan chief, contemporary with Aurangzeb. At present it has a bazar and encamping ground, close to which are two tanks lined with brick. The road to the north or towards Sháhjahánpur is good; to the south-east, or towards Lucknow, very bad. Latitude 27°39', longitude 80°1’.”

Shahabad, with its population of 18,254, is fourth in the list of Oudh towns and first among those of Hardoi. The pro-

portion of Muhammadans is very large, being 7,540 to 10,714 Hindus. There are 985 brick and 3,668 kacha houses, grouped in numerous wards or muhallas. Named for the most part after the followers and companions in arms of the founder Diler Khan (see pargana articles) they are called :—

Sídi Khalíl, Pírzádagán, Ibanzaí Shekhpur, Malkápur, Jangalia, Khalíl Nabí Basti, Walí Yeman, Shamsher Khan, Ghilzi, Hakím Moin-ud-dín, Mírán-ki-Basti, Jáfar Khan *alias* Kairgarh, Bankuri, Bazid Khalíl, Háji Hayát Khan *alias* Mauláganj, Mahmúd Sulaimáni, Garhi Kalán, Garhi Baghia, Báqarzaí. Tájpur, Sídi Khalíl Sáni, Bhúron, Diláwalpur, Ikhtiyárpur, Inayatpur, Yánas Khalíl, Bíbizáí, Khera Azmat Khan, Gagiáni, Máhi Bagh, Baira Zainab, Kot Arobián, Bazid Khalíl, Niamat Khan, Kanauli Khanzáda, Ibnazaí, Nálbandán, Sayyadwára, Bazid Khalíl Sáni, Mahmúd Khan, Talwa Wírán, Talia Wírán, Kanhaia, Binoria, Bárapur Wírán, Maráf Ismáíl, Kot Báchhil, Sajjan Khan.

The brick fortress-like palace in the centre, described by Tieffenthaler, is the Bari Deorhi of Nawáb Diler Khan.

The inhabitants date the decline of the town from the decay of the Delhi empire and growth of the Nawábi into power. Its present population is said to be only a third of its former size. It is connected with Sháhjahánpur, Páli, Sándi, Hardoi, and Piháni by unmetalled roads, and the Oudh and Rohilkhand Railway passes close to it, and has a station here.

The sub-divisional office (tahsíl) and police station (thana) are located in the enclosure of the Jama Masjid, a mosque built by Diler Khan. Among other buildings are an Anglo-vernacular tahsíl school, a dispensary, and a sarái built originally by Ráe Mangli Lál, chakladar, and repaired by the present Government.

Bathing fairs are held at the old Thathera pool, Ratanka, and at a masonry tank built by Diler Khan and called Narbada, because water from that river was poured into it when it was opened, but they are not attended by pilgrims from any distance.

There is no trade or manufacture of importance ; for sugar, the most valuable product of the neighbourhood, is

worked up at the Rosa Factory at Sháhjahánpur. Bazars are held in Sardárganj, Jamál Khan's Ganj, Namak Mandi, Roshan Bazar, Nihálganj, Dilárganj, Saedatganj, called also Kattrá, the Chauk, Maulárganj and Mahmúrganj. Mahmúrganj has been opened since annexation, and a daily grain market is held in it. The town is noted for its excellent mangoes, and grafts are exported to a distance. A native cloth called Mahmúdi used to be manufactured here and was much prized.

115. Sir W. Sleeman's account of Shahabad (1850) is worth extracting, as it gives the origin of the chronic ill-feeling between Muhammadans and Hindus which has smouldered ever since, and broke out into active disorder at the Muharram of 1868 :—

“Pali is a good place for a cantonment, or seat of public civil establishments, and Shahabad is no less so. The approach to both, from the south-east, is equally beautiful, from the rich crops which cover the ground up to the houses, and the fine groves and majestic single trees which surround them.

“Shahabad is a very ancient and large town, occupied chiefly by Pathán Musalmáns, who are a very turbulent and fanatical set of fellows. Subsookh Ráe, a Hindu, and the most respectable merchant in the district, resided here, and for some time consented to officiate as the deputy of poor old Hafiz Abdullah for the management of the town, where his influence was great. He had lent a good deal of money to the heads of some of the Pathán families of the town, but finding few of them disposed to repay, he was last year obliged to refuse further loans. They determined to take advantage of the coming Muharram festival to revenge the *affront* as men commonly do who live among such a fanatical community. The *tázias* are commonly taken up and carried in procession ten days after the new moon is first seen at any place where they are made ; but in Oudh all go by the day in which the moon is seen from the capital of Lucknow. As soon as she is seen at Lucknow, the king issues an order throughout his dominions for the *tázias* to be taken in procession ten days after. The moon was this year in November first seen on the 30th of the month at Lucknow, but at Shahabad, where the sky is generally clear, she had been seen on the

29th. The men to whom Subsookh Râe had refused further loans determined to take advantage of this incident to wreak their vengeance; and when the deputy promulgated the king's order for the tazias to be taken in procession ten days after the 30th, they instigated all the Muhammadans of the town to insist upon taking them out ten days after the 29th, and persuaded them that the order had been fabricated, or altered, by the malice of their Hindu deputy *to insult their religious feelings*. They were taken out accordingly, and, having to pass the house of Subsookh Râe, when their excitement or spirit of religious fervour had reached the highest pitch, they there put them down, broke open the doors, entered in a crowd, and plundered it of all the property they could find, amounting to about seventy thousand rupees. Subsookh Râe was obliged to get out, with his family, at a back door, and run for his life. He went to Shâhjânpur in our territory and put himself under the protection of the magistrate. Not content with all this, they built a small miniature mosque at the door with some loose bricks, so that no one could go either out or in without the risk of knocking it down, or so injuring this *mock mosque* as to rouse, or enable the evil-minded to rouse the whole Muhammadan population against the offender. Poor Subsookh Râe has been utterly ruined, and ever since seeking in vain for redress. The Government is neither disposed nor able to afford it, and the poor boy who has now succeeded his *learned* father in the contract is helpless. The little mock mosque, of uncemented bricks, still stands as a monument of the insolence of the Muhammadan population, and the weakness and apathy of the Oudh Government."—(pp. 46-47, *Tour through Oudh*, Volume II.)

CHAPTER III.

DEMARICATION AND SURVEY.

SECTION I.—DEMARICATION.

116. The demarcation of village boundaries, the earliest of settlement operations, was set on foot in October, 1860, when Mr. Bradford, Superintendent of Settlement and Survey, demarcated fifty-one villages in tahsíl Sandíla.

1861-62.

In 1861-62 the work in this tahsíl was completed.

1862-63.

In October, 1862, District Officers were directed to “use their influence with talúkdars and zamindars to induce them to settle their boundaries, erect pillars, and dig connecting trenches of their own accord.” At first this system seemed to work well. The Deputy Commissioner, Mr. Lindsay, employed his four tahsíl-dars on demarcation work. A pargana was made over to each. “Their duty was simply to induce the zamindars to settle the dispute among themselves. Where this was impossible, the case was left till he could personally visit the spot. Thákur Dal Singh, Honorary Assistant Commissioner (of Khajurahra), gave him the greatest assistance in disposing of different cases, and his influence in the Hardoi tahsíl did much to smooth down difficulties. The people themselves gave great assistance and did everything in their power to settle their disputes amicably. Out of the whole tahsíl only four or five villages were dissatisfied with the Deputy Commissioner’s decision.”

Under this system the demarcation of tahsíls Sandíla and Hardoi was completed in the cold season of 1862-63 at a reduction in cost of from more than Rs. 20 to Rs. 7-4-10 per square mile, attributable to the “fact that the landholders were induced by the district authorities, acting under the Chief Commissioner’s instructions, to demarcate the boundaries of their own villages, referring disputes to a committee of arbitrators composed of the leading landholders, and, failing satisfactory adjustment by them, to the demarcation officer.

The necessary pillars were also erected by the landowners, so that the work of the amíns was confined to mapping the boundaries laid down by them."

It was hoped that under this system the duties of the demarcation officer would be almost entirely confined to the preparation of the sketch-maps (hadbast) of village boundaries.

117. But this expectation was not realized. As early
 1863-64. as the 30th December, 1863, the late Superintendent of Settlement and Survey, Mr. John Kavanagh, reported : " After all that has been done by the arbitrators (being the principal landholders), there are as many disputes to be settled here by the demaration officers on the spot as there were in any of the neighbouring districts where amicable adjustment of them was not especially attempted."

In December, 1863, Extra Assistant Commissioner Rae Ganesbi Lal was deputed to the duty of superintending the demarcation of tahsíl Bilgrám and Shahabad, and of disposing of disputes in these tahsíl and in those villages of tahsíl Hardoi which had been demarcated in previous seasons. Mr. Kavanagh " estimated, guided by experience in other districts, that he would have about one hundred and fifty disputes in these tahsíl (Hardoi, Bilgram and Shababad) requiring to be investigated and decided on the spot ; but in Hardoi alone there were more than a hundred such disputes,"

In this season (1863-64) the demarcation of boundaries in tahsíl Bilgram and Shahabad was completed, except where the boundaries were contested. The survey was somewhat retarded by the neglect of landholders to erect and keep up their boundary-pillars.

In April, 1864, Rae Ganesbi Lal was disabled for outdoor work by sunstroke.

118. On 25th November, 1864, Mr. Kavanagh reported
 1864-65. that all disputes had been settled in tahsíl Hardoi, but that in tahsíl Shahabad and Bilgrám there were several hundred disputes still unadjusted.

Extra Assistant Commissioner Rae Harsukh Rae joined the demarcating establishment on the 2nd October, but up to 9th January, 1855, he had not disposed of the disputes in one tahsíl, Shahabad. He was new to the work, and did not understand how either to settle disputes himself or to induce the disputants to settle them amicably.

On 29th November, 1864, the Revenue Surveyor, Lieutenant-Colonel Vanrenen, reported that in consequence of the extremely defective state of the boundary demarcations in tahsíl Shahabad and Bilgrám, he had been obliged to suspend the revenue survey operations as regarded the delineation of village boundaries, and represented that it was of the utmost importance to strengthen Mr. Kavanagh's hands by the immediate employment of additional agency to adjust the pending disputes.

Accordingly the Financial Commissioner, on 13th January, 1865, made over to the Settlement Officer, Mr. Bradford, the decision of boundary disputes in tahsíl Bilgrám. By the 8th February Mr. Bradford had demarcated the eastern half of the tahsíl, being as much as the Revenue Surveyor could undertake during that season, and had very nearly demarcated the whole of the tahsíl, inasmuch as there were but few disputes remaining in the western half.

In the whole tahsíl there was the enormous number of 286 reported boundary disputes, no less than 208 of which were in the eastern part. "Usually," wrote Mr. Bradford, "65 or 70 disputes per tahsíl is a full average; but in consequence of allowing talukdars and zamindars to arrange their own boundaries, the result was just between four and four and a half times as many disputes as there would have been in all probability if they had been taken up in the usual manner by the demarcation department. No less than 114 of these cases were amicably arranged in the month; 48 were tried out; 44 were referred to arbitrators. The zamindars had an idea that they could disturb possession of years and claim what they liked; so, in consequence, I found some villages with every foot of their border in dispute. This was soon arranged, though at the expense of time; and, on the whole, I consider them more tractable and easier to deal with, inasmuch as they

are more simple than the Fyzabad and Patti Bilkhur men, who would with difficulty disclose the facts of a case. Now in Bilgrám I had little difficulty on this point. Pandit Dina Nath, tahsildar, rendered me valuable aid throughout."

The Financial Commissioner cordially acknowledged the zeal and efficiency with which Mr. Bradford had conducted this work, in addition to that of his own office, and had thereby saved the State from the serious loss that would have resulted from any further delay to the progress of the revenue survey.

The close of this season (1864-65) witnessed the completion of demarcation operations throughout the district.

SECTION II.—REVENUE SURVEY.

119. The 2nd division of the professional revenue survey, under the superintendence of Lieutenant-Colonel Vanrenen, R.E., entered the district in the cold season of 1863-64 and surveyed 384 villages, with an area of 740 square miles. In the next season (1864-65) 1,166 more villages, with an area of 1,369 square miles, were surveyed. The work was in some degree impeded owing to the boundary disputes not having been entirely decided. In 1865-66 the revenue survey of Hardoi was completed.

It has mapped the whole district on a threefold scale. There are, first, the maps of clusters of villages on the scale of four inches to the mile, which have been bound up into tahsíl volumes. These show in minute detail each natural and artificial feature of the country. Reduced from these there is, secondly, a series of inch-to-the-mile maps, showing village boundaries and all necessary details; and lastly, a district map on the scale of four miles to the inch. These reduced maps have been published by the Surveyor-General of India.

Of the beauty, accuracy, and value of this three-fold series of Revenue Survey maps it is impossible to speak too highly.

SECTION III.—SETTLEMENT SURVEY.

120. The settlement survey was commenced by Mr. Lindsay in pargana Gundwa, tahsíl Sandila, in the middle of November, 1863.

The system followed was that of Rae Bareli. “ This
 Annual Settlement Re- consists in first measuring and correctly
 port, 1863-64. mapping the circumference of the village.
 The interior is then divided into plots; the fields in each plot
 are measured. If there is an error the plots will not coincide.
 This system is a first-rate check on the amíns. Again, on
 testing, a certain portion of the map may be wrong. By this
 system the entire map is not vitiated, but only that plot in
 which the error lies. There is thus a great saving of time
 and trouble.

“ At the head of the Survey Department was Extra Assistant Commissioner Muhammad Ikram-ulia Khan, an experienced and able officer, who had superintended the field work in the Rae Bareli district and had gained the approbation of the Settlement Officer of that district for his care, diligence, and ability. To him was entrusted the testing of the field maps and their registers, the checking of the areas, the account of the irrigated land, the classification of the soils, and the different details of the survey. Under him worked the munsarims and the sadr munsarims, the ‘partaling’ or testing staff. I lost no time myself, writes Mr. Bradford, in examining on the field the correctness of as many of the village maps and registers as I could, without throwing back the case work, which was then heavy. I tested the interior measurements with the chain, checked the positions of the tri-junctional boundary marks, and examined the khasras, field by field, in the presence of the zamindars and their tenants, and was particular in seeing that the irrigated land was properly entered. Sometimes amíns would enter more irrigated land than there was, and *vice versa*. The quantity of blúr put down in the registers was likewise always compared with the ground and alterations made if necessary. But, of course, the Settlement Officer cannot himself carefully test many field measurements and entries. Still, by taking villages here and there, he can test a sufficient number, and

the result obtained will satisfy him as to the general fair correctness of the recorded survey, or if special revision in any particular circle is necessary. I am happy to say, however, that I was satisfied with the correctness of the survey, which has been well and carefully done.

"I do not mean to declare by this that the soils were always correctly classified, or that land was not entered as irrigated when it should have been put down as unirrigated and *vice versa*, but I mean that the survey papers in the main were correct, and did not contain more errors than would in all works of magnitude creep in.

"Some little difficulty was at first experienced and delay occasioned by the landholders not coming forward in procuring coolies, &c.; but the zamindar soon came to see how much it was to his advantage to get the amín and mirdahas out of his village."

121. By 30th April, 1864, 200,832 acres in tahsíl Sandila had been surveyed at a cost of Rs. 10,569. In 1864-65 the survey of tahsíl Sandila and two-thirds of tahsíl Hardoi was completed at an average cost of Rs. 54-12-4 per thousand acres.

122. In 1865-66 Hardoi was finished and the whole of tahsíl Bilgrám surveyed at a rate of Rs. 47-2-3 per thousand acres.
Annual Report, 1863-64.

In surveying tahsíl Bilgrám exceptional difficulty was caused by the extent to which it is intersected by shifting rivers and streams that fall into the Ganges and the frequent effacement by floods of the boundary marks in low lands.

123. In 1866-67, the whole of tahsíl Shahabad was surveyed at a rate of only Rs. 44-1-5 per thousand acres.

124. The field survey was completed in April, 1867, at a total cost of Rs. 74,472-6-10; of this sum Rs. 57,065-10-7 represent the actual cost of the survey, and Rs. 17,106-12-3, the salaries of the supervising staff. The total area surveyed,

was 1,467,114 acres, and the average cost per thousand acres Rs. 50-8-10. In eight districts the rate has ranged from Rs. 59-11-5 in Fyzabad to Rs. 87-3-10 in Lucknow. Only in Bahraich (Rs. 47-13-8) and Kheri (Rs. 48-13-6), where the proportion of culturable waste is largest, and in Gonda (Rs. 44-5-8) which benefits by the experience gained from all the other districts, has a lower rate been attained.

125. A comparison of the revenue and field survey gives the following results :—

Tahsil.			Revenue survey.	Field survey.	Difference.	Percentage of difference to area.
			Acres.	Acres.		
Sandila	...	...	357,638	356,704	934 less	·26
Hardoi	...	...	403,554	403,320	234 „	·058
Bilgram	...	...	354,996	356,995	1,999 more	·56
Shahabad	..	...	347,036	350,095	3,059 „	·85
Total of district			1,463,274	4,467,114	6,176, viz. 5,008 more 1,168 less	·42

That is to say, the extent of difference is less than half an acre in the hundred. In Unao, where the general agreement between the two surveys was considered remarkably good, the difference was one and two-fifths in the hundred. In pargana Kachhandau fluvial action occurring between the two surveys caused a difference of 6·73 per cent. In no other pargana does the difference exceed 5 per cent. of area.

In the details of cultivated, culturable, and barren land the differences are naturally much greater, “both from their being surveyed in different years, and from the different view of the various sorts of soil taken by the revenue and field establishments respectively ; but this is to be expected, and is not of material consequence.”

Annual Report, 1866-67.

CHAPTER IV.

PREPARATION OF RECORDS.

126. The Hardoi records consist of—

(1) the vernacular documents prescribed by Settlement Circular No. 23 of 1864, *viz.*, the field and village site maps and registers; list of wells; khatiauni or abstract of proprietary and underproprietary rights of occupancy; statement No. II of assessment details; statement No. III, or khewat, defining the amount of the rights and interests of the shareholders in each estate; darkhwást, or engagement for payment of the revenue demand; wájib-ul-urz, or administration paper; and final proceeding (rubkar akhír), a brief abstract of all orders passed on proprietary claims in the settlement courts.

(2) A copy of these papers, excepting the statement No. II, darkhwast, and final proceeding, for record in the sub-divisional (tahsíl) offices.

(3) The files of every case judicially determined by the settlement courts, original and appellate, in each village.

Each of these three series of documents has been bound into a separate volume, so that there are three volumes for each village. Of these the first and third are kept in the record-room of the Deputy Commissioner's office, and the second in the office of the tahsildar. Besides these the statements No. II of assessment details in English, containing for each village the grounds on which the Settlement Officer has fixed the Government demand, have been bound up into par-gana volumes.

127. Two of the vernacular papers directed to be prepared by Settlement Circular No. 23 of 1864 have been omitted from the Hardoi records. These are the first jamabandi or alleged rent-roll of the village at the time the assessment is being made, and the second jamabandi or schedule of rents as adjusted between landlord and tenant after the revision of the Government demand. "I could not," writes Mr. Bradford, "get in reliable jamabandis or rent schedules

after the declaration of the new jamas. I found hardly one in ten at all good of the jamabandis, and, although cordially helped by the Officiating Deputy Commissioner, I could not get in the rent schedules as directed by the Settlement Commissioner. All the Settlement Officers I have corresponded with tell me the same; indeed, it stands to reason that the provisions of Circular I. of 1863 could never be carried out by anyone between the months of March and April, when the new jamas are usually given out, and the end of December of the same year. For the first year no proper rent schedules could ever be got in; the complication of 'batai' would be quite enough to prevent their being filed. After the Oudh Rent Act became law no such schedules were of any value, as where a tenant is unprotected by a decree, and the bulk are unprotected, the landlord can raise his rent just as he pleases. Settlement Circular No. I. of 1863 has since been cancelled.

"It would have been worse than useless filing such documents, few being worth the paper they were written on, as were here presented by zamindars. Mr. McMinn, too, found in Kachhandau and Bilgram that the rent-rolls were mostly untrustworthy. I hear the same everywhere else. Such documents, even if true for (say) 1271 fasli, would be of no use for 1273 fasli or 1274. As long as patwáris are entirely servants of the landlord, removable at their pleasure, supposed to be paid by them, true rent-rolls or true statements of any sort will never be obtained. The landlords keep the patwáris long in arrears of pay, and threaten to remove them if they enter facts in a rent-roll or otherwise displease them."

On its being represented to the Financial Commissioner that Mr. Bradford and the Officiating Deputy Commissioner had made every effort to get in the papers within the prescribed period; that they got in only 1,586 out of 1,950 jamabandis and 680 out of the same number of rent schedules; that more than 90 per cent. of those procured were found to be utterly unreliable and worthless and quite unfit to be copied and bound into the settlement volumes; and that there were no means, at a later period in the settlement operations, of remedying the defect, permission was given to omit them altogether from the Hardoi records.

128. I venture to think that the special object of the rent schedules cannot be attained under the present rules.

That object has been explained to be "to obtain a trustworthy record of the rent-roll of a village as adjusted after the declaration of the revised jama by the Settlement Officer."

But the rents to be entered in these schedules are "the Financial Commissioner's rents payable by the underpropriators and tenants for *the first year* of the enforcement of the revised jamas." Their preparation is to "commence as soon as the revised assessments are announced," and "should be completed as far as may be before the 15th April immediately preceding the commencement of the year from which the new assessment comes into force. If patta and kabuliats have been exchanged or the rent has been determined by a decree of court, an entry will be made in accordance with the terms of the patta or of the decree; but otherwise, if no notice of ejectment has been served, or if, the notice having been issued, it has not been enforced before the 15th June, *the rent of the previous year* will appear in the schedule. By this means the schedules can be completed by the 1st January next after the commencement of the fasli year immediately succeeding the introduction of the revised assessment, *and they will exhibit the actual rents demandable for the first year of the assessment.*"

It does not seem to have been perceived that a schedule of the actual rents demandable for the first year of the new assessment is not and cannot be "a trustworthy record of the rent-roll of a village as adjusted after the declaration of the revised jamas," and that, except so far as it forms such a record, it is of no value at all with reference to the object in view.

The revised jamas are declared as soon as possible after the superior proprietary rights have been determined, long before the claims of sharers and underpropriators of all kinds have been tried out, and, consequently, long before the adjustment of rents, which it is the object of the rent schedules to record, has been effected.

Such adjustment is a gradual process. It only begins when the sea of litigation subsides, and lasts until the partitions of estates have been effected. These partitions are freely applied for as soon as the *khetwat* has been fought out in the courts, but are not* generally made until years after the settlement establishments have been disbanded.

* 641 such applications were pending on 1st May, 1870, two years after the assessment of the district had been completed.

129. I would suggest the advisability of deferring the preparation of the rent schedule of a *pargana* till the revised *jama* has been collected for five years, and of then temporarily employing a small special agency for the purpose of preparing them.

130. The total cost of preparing the records has been Rs. 1,34,844-8-2. The work on which it has been spent may be divided into five sections : (1) the preparation of rough drafts (*chittas*) of the various papers ; (2) the testing, correction, and re-testing of the rough drafts until they correspond and are fit to be copied ; (3) the fair-copying in duplicate of the *chittas* for the *tahsil* and *sadr* volumes ; (4) the testing and correction of the fair copies ; (5) the arrangement and binding of the settlement and judicial volumes.

131. Until towards the end of the settlement these processes were not kept sufficiently distinct, and some loss of time and money resulted from the imperfect division of labor. The Extra Assistant Commissioner in charge of the records was burdened with a great quantity of case-work, while the Settlement Officer was absorbed in the threefold task of assessing the revenue, deciding the claims to superior rights, and hearing appeals from the judgments of his subordinates. As soon as the assessment and the investigation of superior rights was completed, increased attention was given to the records and improved methods applied to their preparation.

132. The contract system was introduced for all copying. Separate gangs of *muharrirs* were told off for the work of testing and correcting rough drafts and fair copies respectively. The contract rates for the copyists were one

rupee for 400 entries in the khasras kishtwār and abadi, and khatiaunis ; 8 annas for each Wajib-ul-arz ; 2 annas for a khewat, and one anna for a list of wells.

133. The testing muharrirs were arranged in gangs (*jors*) of three each, *viz.*, one to look at each of the fair copies. Each gang cost Rs. 33* a month. Over each two gangs of muharrirs was set a munsarrim on Rs. 30 or 35, with two assistant muharrirs on Rs. 10 and 15, whose duty it was to examine not less than ten percent. of the papers passed by the two “jors” under him and to keep the accounts of the contract copyists’ work tested by them. Book-binders were procured from Lucknow who turned out neat and serviceable volumes at eight annas a piece for sadr and judicial, and five annas for tahsíl, volumes.

*2 at Rs. 10.

1 at „ 13.

134. The completion of the records was delayed for two months by its being decided in October, 1870, that, after all, a copy of the village papers must be made for the sadr tahsíl as well as for the outlying tahsils. The copying and correction of all papers was finished in April, 1871, but the staff of munsarims and their assistant muharirs had to be retained till the 24th June, in order to compile from the khasras the pargana statements of area under the various crops, produce, and rental, prescribed in the Financial Commissioner’s Circular No. 51 of 1870.

On the 14th July I left the district, and by the end of that month the last volume of records had been deposited in the district record-room, and this branch of settlement work was absolutely finished.

135. In the Hardoi, as in other settlements, it is, I think, much to be regretted that from the first the executive work of preparing the records was not intrusted to executive officers only, instead of being left in the hands of munsarims under the supervision of sadr munsarims and an Extra Assistant Commissioner burdened with judicial work. The mistake is of the same kind, though not quite so serious, as that which charges the same officer with the assessment of

the Government demand and the judicial investigation into proprietary claims. I speak as a novice in settlement work, but I believe that the veterans of the department will support me in criticizing this portion of the Oudh system as "penny wise, pound foolish," and in asserting that its results have been that the assessments have been less scientific, the judicial investigations less thorough, the preparation of records less accurate and economical, and the expenditure of time and labour on each of these operations infinitely greater than would have been the case if from the first the necessity of that *division of labor* had been recognized which is the secret of success in all branches of industry.

136. The Officiating Commissioner of Lucknow, Colonel MacAndrew, showed me in October, 1869, when proceeding to take charge of the Bara Banki Settlement, how even at a late stage in settlement operations and under the existing system a partial division of labor might be effected. The application of his method in Bara Banki and, with some modifications, in Hardoi during the ensuing eighteen months resulted in the completion of the records of Bara Banki six months, and of Hardoi twelve months, sooner than had been estimated; in a saving to the State of, I believe, not less than three-quarters of a lakh of rupees, and in relieving the people for so many months from the incubus of a large body of temporarily entertained subordinate officials furnished with extraordinary opportunities of profiting by the ignorance of the people and their anxiety to conciliate a Government servant, however lowly.

137. If the partial application of a simple business rule at the very end of two settlements has effected such good results, what might not have been saved had it been introduced from the first and thoroughly into all the settlements of the province? There would have been from the Financial Commissioner down to the *sadr munsarim* a complete separation of the judicial and executive functions. The Financial Commissioner would have watched the investigation into rights by Settlement Judges, selected Extra Assistant Commissioners and *sadr munsarims*. The Settlement Commissioner would have controlled the settlement survey, assessment and preparation of records

by the Settlement Officers, Extra Assistant Commissioners (executive side), naib sadr munsarims and munsarims.

Instead of allowing, as has been too much the case, each assessing officer to do that which has been right in his own eyes, it would have been thus a special function of the Settlement Commissioner to generalize from the mass of settlement data that India furnishes, and to select the most appropriate methods of classifying soils, of ascertaining actual and prospective capabilities as to produce and rentals, of collecting and recording settlement statistics, and of securing accuracy, economy, and despatch in the preparation of the settlement papers.

The reverse process has been adopted. For six and a half years from October, 1864, to March, 1871, the judicial and executive control of the Oudh settlements, as well of the revenue administration, has been vested in one officer, the Financial Commissioner. How much time it may have been possible to give to the executive branch of his functions may be imagined from the fact that in four of those years, *viz.*, from September, 1866 to September, 1870, the Financial Commissioner disposed of 5,777 settlement and 1,274 revenue special appeals and 434 maintenance of relatives and talukdars cases—*an average of 1,871 cases a year.*

The Settlement Officer and his Assistants have assessed a district of 2,292 square miles to the amount of Rs. 14,31,063, and have judicially investigated 5,446 claims (two-thirds of these being for proprietary rights or for sub-settlements) and decided 1,624 appeals.

The Extra Assistant Commissioners specially charged with supervision of the records have decided 10,684, and the sadr munsarims 7,251 cases. With these facts and figures before one, it is impossible to resist the conviction that under such a system supervision cannot be very effectively exercised, and that the preparation of the records other than the record of rights has been the work of a lower and less responsible agency (that, namely, of munsarims and muharirs instead of Extra Assistant Commissioners and sadr munsarims) than is generally supposed.

CHAPTER V.

JUDICIAL WORK.

138. The statements exhibiting the work and its results under this heading are Nos. IV., VI., VI.A, and VII.

The facts shown in statement No. IV
(tenures) are these :—

Statement IV.

Of the 1,961 demarcated villages only 392 are talukdari while 1,569 are mufrid. In the Hardoi tahsil only 26 out of 478 villages are owned by talukdars, in tahsil Shahabad only 48. Sub-settlements of whole villages or portions have been decreed in 117³⁷.

60

Of the 1,569 mufrid village 823 are zamindari, 728 patidari, and 18 bhaiyachara.

The 392 talukdari villages are owned by 18 talukdars, while 21,758 coparceners, headed by 2,521 lambardars own the 1,569 mufrid villages.

The average holding of a resident cultivator is 4.04 acres, and of a non-resident 3.55; and the average area of the *str* or home-farm of a proprietor is 6.67 acres, and of a sub-proprietor 7.21 acres.

139. Statement VI shows the extent and nature of the original suits and the agency by which they were disposed of. 23,381 claims were preferred; of these 596 were adjusted by compromise or consent, 1,198 were struck off for default, 532 were withdrawn. Of 21,055 claims tried out, 11,498 were decreed for, and 9,557 against, the claimants.

Statement VI.

Of the total number disposed of, the Settlement Officers got through 2,767, the Assistant Settlement Officers 2,679, the Extra Assistant Commissioners 10,684, and the *sadr munsarims* 7,251.

140. The classification of claims is rather rough: 3,020, or about three for every two villages, were for the proprietary right, 564 were for sub-settlements in talukas, and 86 for sub-settlements in independent villages. There were 6,839 claims to shares.

Subordinate rights in talukas, other than sub-settlements, were sparingly claimed, suits for *sir* (in talukas) being only 256, and of other descriptions only 41.

In independent villages claims for *sir* or *didari* were only 269, for shankalp only 3; but 12,303, or more than half the total number of original suits of the settlement, are entered under the comprehensive heading "all others."

Compromises, defaults, and withdrawals, were, as is natural, most frequent in share cases.

141 About a third of the claims to proprietary right were successful. Less than a third of the suits for sub-settlements in talukas and a half of those for sub-settlements in independent villages were decreed. Claims to shares were decreed to the extent of not quite half of the claims brought.

Few as were the claims to *sir* in talukas, only 74 were successful. About half the suits for *sir* in independent villages and two-thirds of the other claims were decreed.

All the claims to proprietary right were disposed of by the Settlement and Assistant Settlement Officers. The bulk of the other suits were tried by the Extra Assistant Commissioners and *sadr munsarims*.

142. 1,624 appeals were preferred (up to the end of June, 1871, when the statement was made up), or 7.71 per cent. on the 21,055 claims decided on trial.

Statement VIA.

In three-fourths of the appeals the decisions of the lower courts were confirmed; in only one-fourth were they reversed, modified, or returned for final disposal. The bulk of the appellate work fell upon Mr. Bradford and

Mr. Harington ; the former officer deciding 939, and the latter 531 of the 1,624 appeals.

143. According to this statement the eighteen talukas have an area of 351,696 acres and a gross actual of Rs. 6,88,948, and pay a Government demand of Rs. 3,53,089, leaving as profits Rs. 3,35,858, of which the talukdars are estimated to retain Rs. 2,74,555, while Rs. 61,303, or less than a fourth, goes to the underproprietors.

Statement No. VII.

The talukas vary greatly in size: from Mansurnagar with its one village, paying a Government demand of only Rs. 1,589, to Kakrali with its sixty villages paying a revenue of Rs. 53,830. Five of the eighteen talukas pay a Government demand ranging from Rs. 1,589 to Rs. 3,936; three pay from Rs. 7,911 to Rs. 16,251; seven from Rs. 19,390 to Rs. 28,516: only three pay a revenue of from Rs. 43,397 to Rs. 53,830.

144. From the annual reports I glean a few facts of interest as to the progress of the judicial settlement of the district. Up to 30th April, 1864, only 1,427 suits of all descriptions had been preferred, of which 551 had been decided. The claims to proprietary rights in parganas Kalyanmal and Gundwa had been for the most part disposed of. It was noticed that as soon as a case had been decided the antagonism observable during its progress between talukdar and underproprietors seemed to disappear.

1863-64.

145. 2,550 suits were preferred during the year, of which 820 were decided. Nearly all the claims to proprietary right in the Sandila tahsil were disposed of. In 169 villages in the tahsil settled with talukdars only 42 ordinary claims for *sir* and *nankar* were preferred, of which only six were decreed. Since the beginning of the settlement up to the end of this year only 93 claims to *sir* had been advanced in this tahsil. Birt and shankalp tenures appeared to be unknown in it.

1864-65.

146. 2,393 claims were preferred and 2,109 decided. The difficulty of khewat cases was felt. No peculiar tenures were observed except

1865-66.

those in and around the town of Sandila (*vide infra para. 155*). In the Hardoi tahsíl the prevailing tenures were found to be pattidari and bhaiyachara, the only taluka being that of Khajurahra of 24 villages. In this tahsíl all the claims to proprietary rights in entire villages and *dakhilas* had by this time been decided, and the khewat suits were being steadily cleared off. "In Hardoi," wrote Mr. Bradford, "suits, save in Muhammadan villages and one or two held by Hindu brotherhoods, are neither very numerous nor very difficult : that is, comparing them with Fyzabad, for instance, or Partabgarh. The facts will sometimes be hard to get at, but when this is done the rest is easy."

1866. 1st May to 30th
September.

Case work in tahsíl Bilgrám was
pushed on ; 1,390 cases were decided.

147. 2,974 cases were disposed of against 2,812 in the
previous year. It was found that the
1866-67. work of deciding claims to proprietary
right had got somewhat too far a-head of the adjudication of
khewat and *wajib-ul-arz* disputes.

Up to this date 41 villages had been decreed to Government, of which two had been given back to the original owners on payment of one or two years' summary demand. Three had been given to talukdars in lieu of villages taken out of their sanads, and two others had been recommended for disposal in the same way. One had been assigned as compensation for land taken for the civil station of Hardoi. Thirty remained the property of Government.

148. 4,481 suits were decided. The result of Act
XXVI. of 1866 had thus far been that
1867-68. only 62 out of 95 sub-settlements de-
creed under the previous law had stood ; 19 of such cases
were pending.

149. 5,693 suits were decided ; all sub-settlement cases
were finished. Mr. Bradford's first
1868-69. impressions of the Rent Act were that
it was "rather a landlord's Act."

150. 3,526 suits were disposed of. On 1st January,
1870, the exemption from stamp ceased
1869-70. in all parganas. Judicial work in tahsils

Hardoi and Sandila had been brought to a close, and all the judicial volumes in them had been made over to the binder, except 23.

Up to this period sub-settlements had been decreed in two-sevenths of the talukdari villages (100 out of 356). In twelve villages hereditary farms had been decreed. In 61 of the remaining 244 villages *sir* land had been assigned to the underproprieters to the extent of 3,679 acres. It had been found impracticable to ascertain the extent of *sir* held without decree or record in the sub-settlement papers.

151. All original suits had been disposed of by the early part of the quarter ending 30th June ; all appeals except two had been decided by 14th July, when the Officiating Settlement Officer left the district ; all the judicial volumes were bound and made over to the district office by the end of July, 1871.

152. The ordinary tenures of an Oudh district have been described so often and so well that I shall not encumber these pages with a repetition that would be unnecessary.

It will I think be more interesting to the Hardoi district officers of the future, the only class by whom this report will ever be read, if I conclude this branch of it with such excerpts from the judicial records as contain observations of value on matters peculiar to the district. I divide these extracts under the two heads of tenures and devolution of property.

153. (1) *Tenures*—The transfer of lands from the jurisdiction of the local authorities to that of the Hazur tahsil is described by Sir W. Sleeman (I., 293) as having had a mischievous effect. "The village so transferred," he "says, being removed from the observation and responsibility of the local authorities, often becomes a safe refuge for the bad characters of the district, who thence depredate upon the country around with impunity."

The record of the Osmanpur proprietary right case, pargana Kachhandau, furnishes testimony as to the ease with which false claims were admitted in Hazur tahsil.

In it Ragonath Parshad, of Bhagwantnagar, son of a chakladar, "a man who had had much to do with offices and Nawábi work," deposed :—

"As to Hazur tahsíl when a village was admitted, no inquiry was made as to the rights of the engagers—none whatever. Not that a perfectly new man could apply in a Hazur tahsíl for a village with which he had no connection whatever. Some little '*hila*' and a little money, and a connection with the amlah, were necessary; but, on the whole, pressing a false claim was much easier for a monied man in Hazur tahsíl than before the local authorities.

"The local authorities were obliged to make a form at any rate of attending to ancestral rights, and the old proprietors would reproach them if they did not, and they would not smooth matters over so easily, and they would find trouble in the collections. The Hazur tahsíl had no such scruple: they took the money and handed over the village, never attending to claims which they would never have to hear."

The presiding Judge (Mr. McMinn) remarked:—

"It seems clear that false claims were easily admitted in Hazur tahsíl, but that there must be some basis for the claim.—

However unreal or fabricated, it would not be scrutinized too closely provided the money was not wanting."

Another view of this tenure is given in the Kutubpur-Shaikhpur volume (claim to a lease):—

"I think this village history shows conclusively that Hazur tahsíl villages, practically speaking, were the *str* of the Lucknow Government, and that no rights in them were permitted to accrue to third parties.

"Here we have Thákurs selling their village three times over, and now claiming it over again; their vendees also appear, men who buy fourteen-hundred-rupee villages for 200 rupees. I cannot conceive such documents, even when extant, as supporting any title, much less as in Ourli Lal's case,

when we have to get Lucknow evidence touching their purport.

“ I regard these purchase deeds as having been used merely as some little basis for a claim, to be urged through Court favorites at Lucknow.

“ The parties never calculated on retaining these villages for any length of time ; they had no idea that they really purchased the village. The purchase deed was merely the first step in getting a grant of part of the Government revenue; it was the thin edge of the wedge, to be followed up not by the village property, which was worthless, but by the right to make the collections and pay a mere fraction of them into the treasury. The latter was what was bought in Lucknow. The purchase deed in the village was a mere matter of form—a means of localizing the revenue grant which was to be afterwards secured in Lucknow.

“ These men were all really farmers ; they did not hold the village by virtue of the purchase deed, but by virtue of the Lucknow bribe.

“ They did not care one farthing for what they purchased under the deeds which they now produce. They kept such *perdue*, often for years. I have been shown such documents which had never been produced or carried into effect at all. Why ? Because they conveyed no title : they were merely subsidiary to negotiations in Lucknow. I am certain that in *Hazur tahsil* villages Government never recognized any proprietor at all. If they did, what can I do? Am I to recognise the first purchaser, or the last, or the middle one? Their claims destroy each other.

“ In fact, when they purchased, so to speak, these villages, these vendees never expected to hold them longer than during the pleasure of a friendly chackladar, their purchase never affected the mokuddam rights of the old zamindars.”

154. The following extracts show the way in which a quasi proprietary status obtained by pargana officials. quasi proprietary footing was secured by the pargana officials, the chaudris and kanúngos of the ex-Government.—

"In some parganas, and specially in Mallánwán and Bilgrám, there are very few villages indeed which at one time or other were not in the official, not the proprietary, possession of the kanúgos and chaudris. I should be of opinion that, leaving out talukas, the chaudris and the kanúgos of the neighbourhood held as pure farmers two-thirds of the villages in their respective districts much more frequently than defendants held this one." (Mauza Lalpur Kanta, pargana Bilgrám).

"These men (the kanúgos of pargana Bilgrám) have not an idea beyond the duftar. They are grossly ignorant of the world outside. They affixed their seals when they were asked during the old times to deeds of sale, deeds of gift, deeds of transfer, which, for aught they knew, had no validity or genuineness whatever. Of the deeds which have been filed in this court, five-sixths were executed by men who did not expect to get any possession at least under a title." (Mauza Maksunamau, pargana Bilgrám).

"In this pargana (Mallánwán) the chaudris and kanúgos steadily ignored the rights of all Kurmis, but in times of difficulty the king's officers always came upon the resident community." (Mauza Deomanpur, pargana Mallánwán).

"The chaudris and kanúgos of kasba Mallánwán appear to have apportioned the villages of this pargana amongst themselves just as they pleased." (Mauza Manarwar).

"Whenever there was any transfer of rights, real or pretended, in this pargana (Mallánwán) the papers always changed hands, whatever may have become of the village. I do not remember an instance to the contrary. Papers were often sold and mortgaged alone, but the village was never sold without the papers, if there were any. There was often a fresh kabuliatdar for each year. No one's proprietary rights here were very clear." (Mauza Borhwal).

"These transfers in Mallánwán pargana were merely intended to give a plausible color to other transactions in Lucknow. In Mallánwán Government recognized no property in the soil whatever; it was the Nawábi *śr*, in which Government was entitled to the full balances after the

expenses of cultivation and the cultivator's sustenance had been provided for. No one thought he was selling when he signed one of these purchase deeds, and the vendee never thought he was acquiring a title. These deeds were a means among others of acquiring a *temporary* footing in the village, and that was all they were intended for." (Mauza Daudpur.)

"The plaintiffs (Sombansis) never rose to the full status of a zamindar in consequence of the Muhammadan chaudris of Sandi claiming the whole pargana. These last refused to witness any transfers made by the men on the soil like plaintiff, and used to put in some of themselves when they could get a light jama, or else they got mustajirs (farmers) and sowars to engage for the village." (Mauza Mirgaon, pargana Sandi).

"The kanúngos of the pargana (Sandi) have a traditional claim themselves to the whole pargana, because Salemu-lla, from whom they descend, prior to 1172 fasli held a farm of the whole pargana for some years, and likewise the chakladar lived at Sandi and was able to harass the zamindars by heavy demands they could not pay, and then to put in mustajirs who gave him handsome nuzzars. (Mauza Jaira Parsoli, pargana Sandi)."

155. In Mahtwana, an outskirt of Sandila khas, Mr. McMinn found a curious modification of the ordinary method of dividing coparcenary profits:—

Peculiar method of dividing coparcenary profits in Sandila khas.

"This village, along with Alampur and Mozaffarpur Pobiah, otherwise called Begamganj, were always or nearly always assessed together during the Nawábi times. They form a part of the kasbah Sandila, and their village arrangements are peculiar. I understand by a pattidar a family shareholder in a village who is entitled to rendition of accounts and to receive a share of the village profits; in other words, of the balance which remains after the Government demand was defrayed from the rack-rent.

"Understood in this way, there are not now, and have not been for generations, any shareholders in all Sandila, and no proprietors except the men who engaged with Government.

“For instance, in Mahtwána there is a body of men, all of the same family, descended from one original sole proprietor, who all exercise proprietary rights of some kind or other in the village.

“First comes the lambardar Tafazzul Husain; he or his father and one Faiz Bakhsh have held the engagement for very many years, they made the collections, paid the Government revenue, paid the village expenses, and kept the balance if any; that is to say, each lambardar took a half of the village profits and the shareholders were entirely excluded, *vide* evidence of Tafazzul Husain, and Kanhaiya Lal,

“It is a matter of notoriety and clearly proved in the Jamkurá cases that such was the village custom round Sandila, and that the ordinary village system of exact accounts and distribution among a large brotherhood had died away. It will be seen afterwards that one or two shareholders alone received profits.

“Then, again, a much lower class of proprietors appear, who have lost every thing but their manorial rights, which how in these villages are exceptionally valuable; the right to these were jealously guarded, although they seem to have been indifferent to the amount received: as long as the right was clearly testified to, a mere annual handful of grain satisfied them.

“Between these two classes, however, those who had all rights and those who had only manorial rights, appear a third, who either because they were very near relatives of the lambardar or because they were rich and influential and might with success apply for an engagement in their own names, seem to have received a sop regularly.

Sometimes they got a few rupees out of the profits; if they were agriculturists, they got sub-leases at Government jama rates of pattis or mauzas belonging to the main village; sometimes when the lambardar ran away or was a defaulter, one or other of these men took the engagement, as in Jamkura, Tegh Ali became lambardar, and in Mahtwána Nisar Ali became lambardar, and Najiba's name was also entered although she did not act; sometimes as in Mahtwána a lot of common

land was called *village muáfi* and divided according to ancestral share among all the ancestral proprietors who were dangerous.

“In fact the lambardar being a man of influence and ability jealously kept under his own skirts all the profits, all the accounts, and all the village management, and niggardly distributed from shame or fear whatever was sufficient to keep the men of weight in his brotherhood quiet. I can find no trace of rendition of accounts to any one; even manorial rights were loosely distributed, and the brotherhood seemed to have been in utter darkness touching village profits. This arose perhaps from negligence, partly from their long absence in Government employ; chiefly from the fact that the lambardar was always a local resident of influence, in Mahtwána the son-in-law of the chaudhri Hashmat Ali, a frequent chakladar, and he treated his distant relatives as he chose.

“There was a large marsh, which probably about 1254 fasli came under cultivation, and was divided among some of the brethren including Najiba. From that time the former grant of profits ceased, the land was cultivated by assámis, always or sometimes the rents thrown into a common stock, and the proceeds divided according to *ancestral right*, the mass of the village remaining in the lambardar's hand.

“It is absolutely impossible to find how this originated; there are no old papers or patwáris, and the only man who could tell much about the village inner status, Faiz Bukhsh, is quite untrustworthy and now bed-ridden.

“I surmise that the proceeds of this *village muáfi* were really the whole profit of the estate after the Government revenue had been paid and village expenses defrayed.

“It is probable that the Government demand had been gradually raised till there were no profits to divide or a mere trifle; the lambardar would hold on because his position was one of authority as well as of profit. Tafazzul Husain says in one place that there were no profits. The pattidars in time would cease to demand accounts if they uniformly found that there was a balance against them, or only a few “*pais*” in their favor, and in time the jama and the nikasi would be

almost identical ; then this marsh was brought under cultivation and its proceeds would form the only assets of the village ; the shareholders who had held on come forward and learning that the proceeds of the old arable land barely met the Government demand would never mind that, but claim a division of the proceeds of the newly broken up land. Najiba had influence enough to get hers, and henceforth the village differs from the ordinary run of zamindari only in the fact that instead of there being a balance of money after the Government demand and village expenses had been paid, there was a balance of land, and its whole proceeds were divided among the ancestral proprietors, non-cultivators themselves, and the estate may be considered a zamindari tenure, only instead of a fixed sum being deducted from the common proceeds to pay the revenue, a fixed portion of land was allotted for the purpose, out of which the lambardar should take what he could get and pay the revenue, the rest of the lands should be assessed, and the whole proceeds go to the ancestral shareholders. Therefore this land was locally styled village muáfi, and I think was with justice considered an average equivalent for the village profits, especially as the grant of village profits ceased with the establishment of this system ; therefore in my opinion the shareholders in this village muáfi ought now to share the village profits." (Mauza Mahtwána, pargana Sandila.)

Mukaddams.

156. The position of mukaddams or mahatias attracted rather frequent attention.

In the Sadatnagar investigation of a Mukaddam's claim to *sír* and *nankar* the claimant thus described his duties :—

" I provided for the management ; got up the cultivation ; kept the asámis together ; for this I received Rs. 17 remission and had my 'jot' light."

Mr. McMinn found in this case that the mukaddams engaged sometimes for the village and collected *khám* for the chakladar. They paid light rates for their *sír*, twelve annas where asámis paid a rupee. They could not sell or mortgage. The zamindars could not eject them. "They are not found in all villages, but here (in Sadatnagar) there are

mahatias, because this village was nearly always *kachha*. They got Rs. 17 *nankar*. It is a heritable tenure. These mukaddams bore the burden for nearly forty years as engagers for the village."

Mr. Bradford remarked as to their status in mauza Todhikpur, pargana Sandi.

"Mukaddams like these, though not possessed of a full proprietary title, have certain rights. They state that the zamindars of the whole pargana were styled mukaddams because the kanúgos claimed it all, and they made the papers. There is some truth in this, but still right or wrong there is the fact they could not sell or mortgage the village or any patti of it in the nawabi. But if a mustajir levanted the mukaddam was seized and made to pay; if no one would bid for the village they were made to engage. They underwent a good deal for the village, and though the court cannot decree them the full proprietary right, it considers they have rights which must be sought out and recorded."

In mauza Mow of the same pargana Mr. McMinn found himself unable to differentiate their status from that of actual zamindars.

"The defendants are acknowledged to be mahatias' the local name for mukaddams, and to have held from generation to generation, sometimes the engagement, sometimes the lease, always land on a advantageous terms and generally *nankar* grants.

"This is hardly the place for embodying my views about these mukaddams. I hold that they are the old zamindars. I judge so from a host of circumstances, their fixity of tenure, their direct interest in the land, lying at the base of and overtopped by many others, but with much elasticity surviving all charges of the superior body.

"They at once get the engagement when there is no special interest in their way. Then their natural rights assert themselves. But the argument derives more force viewed negatively.

"If not old zamindars, who are they, whence arise their rights? They are not old asámis with prescriptive rights. Why? because a chamár never becomes a mukaddam, nor a pási. Over one tract of country one caste of mukaddams will extend. There are three castes in the Mallanwán pargana, Lodhas, Ahirs, Kurmis, and they have their clusters of villages just as Chandel Thakurs, Abban Thakurs have them.

"Even the loyal grantee dare not attack the vested rights of "mahatias." I hold that they are old zamindars and they are the defendants in this case who have held since 1264 fasli. They managed the village, got manorial rights, marriage fees, transit dues, grain cesses, which are the last surviving tokens of proprietary title."

In appeal No. 58 of 1870, mauza Makdumnagar, Mr. Harington endeavoured to define the nature of the rights which, in the existing state of the law, could be decreed to mukaddams. "The lower court has decreed them 31 bighas at 1 Re. a bigha. This rate is rather more than the rate shown in the pattas, and about half what is shown in the khatiaunis. In this area and at this rate the lower court has decreed to plaintiffs a heritable right of occupancy, following the Mainapur and Simaria precedents.

"I am of opinion that there is not sufficient evidence to show that plaintiffs held at a *fixed* rent during limitation, and that therefore the lower court is not warranted in decreeing a fixed rent now.

"Plaintiffs were *at least* Mukaddams. Even Colonel Reid allowed this. Arbitrators in 1857 pronounced that they were zamindars and in 1868 gave the reasons for that decision. It is certain that they held the kabuliát in 1230 and 1231 fasli and in 1234 fasli, and that for three years more, 1238 fasli to 1241 fasli, they held kham under Government. They sued for and got the engagement in 1857 and retained it in 1859. Kanúngo Eya Sahai stated that "many of the wasilbakis at end of the 12th century (fasli) as (for instance) 118. fasli showed defendant's ancestor as holding.

"Applying the principle laid down in Select Case No. IV of 1868, I find that though (by Colonel Reid's decision) I am

debarred from decreeing to plaintiff either *sir* or a right of occupancy under section 5 of the Rent Act, yet that plaintiffs are distinctly entitled to a right of occupancy of the same nature as that defined in the Rent Act, *viz.*, at slightly favorable rates, on the ground that their position approximates very closely indeed to that of expropriator, and that *their long occupancy as mukaddams plus this approximation to the status of ex-proprietor* entitles them to the same beneficiary interest as if they really had held as proprietors within 30 years before annexation, but had lost all under proprietary right. These persons held as quasi-proprietors and retained what was called their *sir*. I believe that just as when, as mukaddams, they held the kabuliat, they enjoyed all proprietary rights except the power to sell and mortgage, so when they ceased to hold the kabuliat they retained a heritable beneficial interest in their *sir*, a *sir* only differing from expropriatory *sir* in that it could not be sold or mortgaged.

"Plaintiff Ratta before me says that the extent of his "chúr" was from two to four annas in the rupee. I consider that two annas in the rupee is as much as under the circumstances, I should be warranted in decreeing. It is the same rate of benefit ($12\frac{1}{2}$ per cent.) as is allowed to tenants having a right of occupancy under the Rent Act.

"I think it safer and sounder to find that plaintiffs are entitled to the same consideration as if they were expropriatory tenants to whom a right of occupancy under the Rent Act could be given, than to decree to them as Mr. Bradford and Mr. Benett have done in the Mainapur and Simaria mukaddam cases, rent-free land, land at beneficial rates, and *nankar* merely on the ground that they got these privileges then and therefore ought to retain them now, and without any sort of investigation of the very serious question whether and how far the courts in these cases can depart from the principle which, rightly, or wrongly, has from the commencement been laid down for the guidance of Oudh Settlement Officers that "the Oudh Settlement instructions direct the recognition of all rights existing in 1854-55, based on a former proprietary right, and also of such rights as have been acquired in return for a valuable consideration,"

and that "the basis of an under-proprietary tenure is that it is held *by virtue of a former proprietary interest in the soil.*"

"I do not say that the Mainapur and Simaria decisions of my predecessors in this court were wrong. On the contrary, I believe that they were equitable. But I do not consider them safe precedents, or that they were in any way leading cases. In the Mainapur case Mr. Bradford has found that plaintiff was the old mahatia or mukaddam, and entitled, see circular IV., Financial Commissioner's, dated May, 1868, to his rights as mukaddam. He has quoted Select Case No. IV., as if it were a precedent for decreeing to mukaddams *now* without any conditions all that they enjoyed *then* when as mukaddams they superintended the cultivation of the village. Select Case No. IV. merely affirmed that "the courts are open to all persons who choose to claim a right of occupancy or any other right on any grounds whatever. It is for the court to decide whether the claim is made out." Yet Mr. Bradford has headed his proceeding:—"Under Financial Commissioner's Circular No. IV. of 1868," and has made a *precedent* of what was merely a cautious order passed with a view to prevent the courts from hastily dismissing on erroneous grounds claims which might perhaps, on investigation, be found to be valid.

"It is true that the Mainapur decision was upheld by the Commissioner and the Officiating Financial Commissioner (Mr. Capper), but it is clear that these courts did not expressly affirm the correctness of Mr. Bradford's decision, for the Commissioner merely noted:—

"I see no reason to doubt the justice of the Settlement Officer's finding, and decline to interfere:" and Mr. Capper noted:—

"I really can see no point of law which would invalidate these decisions, and consequently reject the special appeal."

Thus in neither court has there been any such discussion and exposition of the grounds on which mukaddams' privileges are to be upheld, as to make the decisions of much

value and weight, if I may be permitted to use these expressions.

"The Simaria decision by Mr. Benett is still less of a precedent. It was never appealed. If it had been, I do not think it could have stood for it decreed to the mukaddams, besides land, Rs. 100 cash nankar, without condition, on the ground that "*it was undoubtedly paid on account of their ex-proprietary connexion with the village,*" although it had been recorded by the special appellate court in its minute (Select Case No. IV.) and by all the lower courts (in the proprietary right case) that the claimants "*never rose to the full status of proprietors,*" and although one of the two deeds granting the nankar contains the express stipulation, *ba shart khairkhwahi aur zar rasāni* (conditional on good service and punctual payments.)

"I have been thus particular in examining the only previous decisions on mukaddams' rights in this district with which I am acquainted, because the subject seems to be of great importance, and the state of the law as interpreted by the courts to be very obscure, and also in order to show that in decreeing to plaintiffs in the present case the same degree of beneficiary interest as they would get if they were ex-proprietary tenants entitled to a right of occupancy, I conceive that I am not deciding contrary to any definite or authoritative decree or ruling of the courts.

"Two equitable courses seem to me to be open to the courts ; either to decree to the mukaddams the same extent of beneficiary interest as they enjoyed before annexation conditional on their performing the same service as then earned them their mukaddam privileges, or to find, in some such way as I have done, that mukaddams who have actually held the engagement tolerably frequently in recent times, and have since then retained land at favourable rates in virtue of previous engagement as mukaddams, shall be considered entitled to the same consideration as those ex-proprietary tenants who are entitled to a right of occupancy under the Rent Act. But I fail altogether to see the equity, legality, or policy of upholding mukaddams indiscriminately and unconditionally in the enjoyment of all that they held before annexation, whether or no they ever engaged for the village and approached

closely to the status of proprietors, and whether or no they enjoyed their privileges subject to the performance of service."

In another case (mauza Nibhaman, pargana Mallánwán) Mr. Harington found that the makaddams of the village could only be decreed a bare right of occupancy at full, not beneficial rates.

157. I reproduce, as likely to be of value to the district officers of the future, the following report on the custom of Dhár Dhúra, drawn up in 1869 by the Officiating Settlement Officer, Mr. W. C. Bennett.

"Having been only a few weeks in the district I have no personal knowledge on the subject, but I have used the best hearsay available. The district is intersected by numerous streams; the most considerable being the Garra, the Ramganga, the Sendha, the Behta, the Bhainsta and the Sai, and is bordered by the Gumti and the Ganges.

The custom of Dhár Dhúra is prevalent but not universal.

In 1841 it was recorded with the consent of the zamindars of both Governments that the river Sendha was to be regarded as the boundary between this district and Farukhabad. The Dhár Dhúra custom was then affirmed for every village along its banks but two, in one of which, the Farúkhabad, and in the other, the Hardoi, proprietors hold land across the water.

At the present settlement the Settlement Officers of both districts agreed that the custom should be maintained.

On the Behta, the Bhainsta, the Sai, the Ganges, and the Gumti, the mid stream is universally recognized as the boundary between villages.

On the Ramganga and the Garra, two important streams, the practice seems to have varied, but Dhár Dhúra is recognized only in a very modified form.

It seems to be generally admitted that when the river gradually shifts its course, entering into one village and retreating from the other, the losing zamindar has no remedy. When however the river takes a sudden sweep, cutting off a distinct tract of land without effacing its natural features, the land so cut off does not change hands but remains a part of the village to which it originally belonged.

This principle was adopted after a lengthy investigation into a dispute between the villages of Sakroli and Sarai, Ragho at the present settlement.

Before annexation a similar decision was given in suits between the proprietors of Umria and Bairampur; Kahar Kilah and Pareli; Kulia and Majganw; Dharupur and Sara, Ragho and Salori.

When a large tract was cut off Bazpur and left on the Sonar side of the stream, the chakladar allowed the Sonar proprietors to retain the land so changed, but forced them to compensate the proprietors of Bazpur by the grant of a chak, Mahmanpur.

I am inclined to think the officers of the native Government were generally averse to the unmodified assertion of Dhár Dhúra. The Umria and Bairampur case was carried to Lucknow, and though the claimant, the proprietor of Umria, was a powerful taluqdar, it was ruled against him, that the custom, being opposed to equity and not distinctly proved, could not be recognized.

It is however generally sanctioned by native opinion, and may be ascribed to the difficulty of communication between the opposite banks of a swollen stream during a season most important to agriculturists, a difficulty which the advance of civilization has as yet perhaps done little to obviate."

158. (2) *Devolution of property*.—The following peculiarities were noticed in the Hindu local law of inheritance.

Mr. McMinn noticed that there seemed to be "an invincible repugnance on the part of the Thákur brotherhood to admit Musalman prostitutes' sons to village shares. The

Succession of illegitimate
mates.

bastards who have been largely admitted are always the sons of Hindu frail ones." (Mauza Perah Mahowa, pargana Sarraí.) In another case the same officer remarks:—

"In my enquiry into illegitimacy the old Thakurs all said that beyond the third remove no heir had an indefeasible right of inheritance as against bastard ones." (Mauza Sikan-darpur, pargana Sarra.)

The same fact was noticed in pargana Kachhandau. "This case bears out the general rules which my previous enquiries led to, that there is no law of inheritance beyond the third degree of proximates." (Mauza Karwah, pargana Kachhandau.)

Mr. Bradford remarked that "in this district Rájputs of half blood frequently succeed." (Mauza Srimow, pargana Katiári.)

In a khewat case of mauza Jamlapur, pargana Saro-mannagar, it was remarked :—

"In other places illegitimate Thákurs have been found to succeed, notably in Sikandarpur, among the Gaurs," and it was established that among the Sombansis also illegitimates had been known to succeed, and that when they had obtained possession they were not subsequently ousted.

159. As to the authority of Hindu widows Mr. McMinn was strongly of opinion that Hindu widows can do as they choose with their husband's shares when there are no sons. "If they can, they will in many cases give their shares to their daughters. I have heard it repeatedly asserted in this district, and never heard it denied, that Thakurain widows are absolute mistresses of their husband's shares."

"Rája Hardeo Baksh inherits largely through his mother, and there are other instances. In Bardolah, a Chandel village in Kachhandau, Sabsukh, Champat, and Jai Singh, Ajaini Thakur, and Mohakam Chauhan, all now have shares

which they can only have got through ancestresses." (Mauza Babatmhow, pargana Kachhandau.)

The same officer recorded in a Sandila case (mauza Girdharpur) :—"Some zamindars here state that such widows may always adopt, and give instances. There are several, widows holding the Shampur taluka; Bhawani Singh's widow (Kachwabin), Fakira Singh's widow. Musammat Ooma, lately deceased. Debi Din, the old Sandila kaníngo, present states that all widows may adopt and transfer; still sometimes, I know, the brotherhood resist, but I believe they resist unfairly and merely because they would resist any thing that prevented land falling in to them, whether fairly or otherwise."

160. Of the acquisition of villages by Thákurs in dowry
Acquisition of villages by Thákurs in dowry. Mr. McMinn notes (mauza Nanipur pargana Sandi). "The Rahtors got this village, it seems, as dowry from the Janwars, the former being a high caste clan. Such a transaction is quite common, *vide* Babutmhow cases and others in pargana Sarra; all rights are considered to pass in full to the pure-bred Rájput who thus allies himself with a low caste Thákur."

161. Among local Muhammadan peculiarities may be cited the following :—

"As a rule," remarks Mr. McMinn, "this Court has
Husband's and wife's rights carefully separated. noticed in Sandila and elsewhere that villages which belong to the son by virtue of his mother's rights are carefully entered in his name and not in his father's. The Musalmans keep the husband's and wife's rights carefully separate." (Mauza Lufarpur, pargana Bilgram.)

162. In mauza Abdullapur, pargana Shahabad, Mr.
Childless widows not excluded. Bradford found the evidence to be "that childless widows here in Shahabad are not excluded from inheritance. The majority state the plaintiff appellant should have half of her late husband's property, but this is against the Sunni Muhammadans' law, and they (the witnesses) are not unanimous." He therefore decreed one-fourth only.

163. In the same pargana (Shahabad) Captain Young
Daughters do not share where there are sons. remarked a distinct divergence from the ordinary Muhammadan law.

“As to the plea that at any rate the daughters are entitled to share, there is of course no doubt on this point as far as Muhammadan law is concerned, but *lex loci* has often greater force than the *sharaiat* even, and there can be no manner of doubt that, as stated by the witnesses in the present record, not only in Shahabad, but in all the country side, as a rule, Muhammadans do not allow daughters to share where sons exist. There is no doubt about this being a thoroughly well-established rule, in this district at all events.”

The same custom was found by Mr. McMinn to obtain in pargana Sandila.

He cites the deposition of Hafiz Shaukat Ali. “The Jamkura Shias do not give the daughters shares, and it is the same in Malhiabad, Khairabad, Machret, Saffipur and Unao. If there are no sons or widows, then only do daughters get their shares. This is contrary to the Muhammadan law, but it is a well-established custom,” and he observes:—“No one knows better on this point than Hafiz Shaukat Ali, whose natural bias would be towards plaintiff-appellant, as the Sunnis give the daughters shares and they look on the Shias as unorthodox. He is a valuable referee on this point, and the court fully relies on him.” (Mauza Jamkura.)

164. The same officer noticed the following custom as to
Husband's share considered the equivalent of wife's dowry. treating the husband's share as the equivalent of the wife's dowry :—

“There is a common rule prevalent in Sandila and probably elsewhere, that when a man marries, his share of landed property is considered as the equivalent of his wife's dowry. If he died first, she became sole heiress, and on her death this property would go to her heirs, not to the heirs of the husband. There is the ordinary rule of Musalman law that the widow shall take one-eighth where there are sons, and one-fourth where there are none. This likewise prevails in Sandila, with the provision that where it is allowed, the widow has no claim

for dowry, and this fourth or eighth passes to her heirs, not to her husband's. The direct result of the local custom is that when there have been two marriages the one child, perhaps, of one wife will take as much as the ten children of another, because the whole property is considered as pledged for the two dowries equally, and the one son being sole heir of his mother, will take solely her half of the whole property. (Mauza Gorswa Durra.)

10th March, 1877.

A. H. HARINGTON,
Late Offg. Settlement Officer.

[CHAPTER VI.]

SECTION I.

REGULAR ASSESSMENT.

165. The district was for the most part assessed by Mr. Bradford. The only exception being parganas Bilgrám and Kachandau, and 140 villages of pargana Gopamau, assessed by Mr. McMinn; the latter officer's assessment, however, being found too high, underwent revision by Mr. Bradford.

166. Mr. Bradford's system of assessment is thus explained by himself. "Having satisfied myself of the general fair correctness of the survey records, I selected pargana Gondwá to begin with, and visited its villages carefully with the view of collecting general information, which would be required before the hard problem of rightly assessing the different properties in it could be faced.

167. I determined to make rent the basis of my assessment, whether rents were paid in money or in kind. In about half of the Sandila tahsil money rents were paid, and in about half, corn rents obtained; in many villages both "*jamaí*" or cash rents and "*ghallai*" or rents in kind were paid; this was a difficulty at starting.

168. I took the corn rent in hand and examined the "*jamábandis*," and the price currents of the last eight years. Then a number of experiments were made, having in view the actual yield per acre of the chief staples. These experiments were carefully conducted by my Assistant, Extra Assistant, and myself; and the Deputy Commissioner and his tahsildars cut, carried off, threshed, and weighed the produce of different classes of fields. Comparing the results found in the more trustworthy jamabandis with the yield ascertained by actual trial, I began to have some idea of the fair produce which might be estimated from a certain quantity of land, according as it was irrigated, unirrigated, near the village site, or in the "*bhúr*" "*har*".

169. I then divided the land into three descriptions, good, middling and inferior, and struck the produce rates at 18 maunds pukka per acre for the good land, 14 maunds for the middling, and 8 for the inferior, for the rabi crops; and 4 maunds all-round for the kharif. The good land was the best dumat and matiar near the village site watered by wells; the middling was the partially manured lands irrigated from tanks, and the best manured and watered "bhúr," and the unirrigated land and dry bhúr were put in the inferior class.

170. Although the average price of wheat had been on an average only 21 seers per rupee, and barley had averaged 31 seers, yet, after consultation with Mr. Tucker, it was considered right to give a liberal price rate in order to be on the safe side should prices fall, and they might do so with improved communications: so 35 seers per rupee was struck for all the rabi staples, the chief of which were wheat, barley and gram, and 45 seers per rupee was fixed for the selling rate for the kharif lesser grains; nothing was estimated for straw and chaff.

171. I then took one-fifth of the gross produce as representing the Government share, (I believe I should have adhered to Bikarmajit's plan, see the Aín Akbari, and taken only one-sixth) and I afterwards found that 18 maunds per acre for the best land was too much. The next step in the battai villages was to turn the corn rents into money rents, and enable me to apply deduced asámiwar money rent-rates to the areas in which the rents were paid in kind, so as to have another check. But before describing my plan of assessment of villages in which money rents prevailed, I must state that the custom in tahsil Sandíla was to divide the crop equally between the landlord and the tenant. Sometimes low caste tenants were subjected to a deduction from their heap for village expenses "kharch," and again high caste tenants and those having sub-proprietory rights got a little remission called "chhút."

172. The basis of my assessment was rent. As enjoined by the Chief Commissioner in his Circular No. 14-2433, dated 21st July, 1861, I determined to have as few rent rates on

soils as possible, and to have a simple classification of soils. I therefore treated "dumat" and matiar as the same, and made only for assessment purposes two soil rates "dumat" and "matiar;" and "bhúr." The amins' khasrahs, and the No. II. statements showed the matiar, but as I found the rents of matiar land and dumat land much the same, sometimes one being a little higher and sometimes the other, according as the matiar was or was not liable to be submerged by inundation, I threw them together for general assessment purposes. If there was special reason such as submersion every 4th or 5th year of any quantity of matiar, a more minute classification was made.

173. My broad distinction, which I looked to most carefully, was the irrigated and unirrigated land, for on water I found nearly all depended. I had one other distinction. I added up what is called "goind" or the best manured land round the village site, and ascertained the average rent paid for "gauhani" lands, and brought it to account, so I had two soil rates, "dumat" matiar, and bhúr; One grand distinction of irrigated and unirrigated lands, and the goind or best land on which often poppy, tobacco and safflower and vegetables are grown. There was no difficulty in ascertaining the rents paid in the "gauhani," the difficulty was in striking the line between goind and the ordinary fields.

174. The next thing was to discover the average rents fairly demandable and demanded for the bulk of the cultivation. I soon found that no such understood rent-rates existed here, such as are said to obtain in some of the older districts across the Ganges; and a long examination of the jamabandis convinced me I could not get all the assistance I required from them. In them the rates of contiguous fields would often vary. The proprietary body, who had the best lands, had rated themselves very low, entries were sometimes falsified, and land kept out of the rent-rolls, and there were all sorts of zamindari múafi which required to be separately taken up, and Thakurs and Brahmans paid below what I call the market rate, for there is no brisk competition here as there is in other more densely populous countries where land must needs be scarce: I use the term to illustrate my meaning. I found that to ascertain the real asámiwar rent-rates

the only way was by going from village to village, and from "hár" to "hár" note book and pencil in hand, and diligently enquiring from the cultivators and ploughmen the actual rents paid for the different description of land. The Sadar Munsarim did the same, and the Extra Assistant made his separate enquiries. After having collected a sufficient number of particulars all over the pargana, and of course I was careful not to be satisfied with a few, tentative rates were assumed and applied to the different areas, and the totals reckoned up and put into shape. These tentative rates were again checked and compared with the facts found in the records of the summary revenue courts, where rents had been decreed in rent and ouster suits, and the accounts of khám villages were gone through, and the villages themselves visited. It was sometimes possible to get true rent-rolls where there was no disturbing element of "sír," or land cultivated by the proprietors; and these rent-rolls were closely examined in the field and the physical features of the villages were noted. It were dangerous to argue broadly from narrow premises, and perfectly true rent-rolls are not procurable in any number, still you obtain some information from even a few correct ones, and no source of information can be thrown away. Checking and comparing the real asamiwár rent-rates as found in the field to prevail by the summary suits, records, and the trustworthy jamabandis, and by all the knowledge that could be brought to bear on them, after diligent enquiry, rent-rates were at last struck, and applied to the different areas.

175. I then, after some attempts, distrusted the chuk system, and indeed in Sandila it, according to my ideas, would not answer. There were no broad banjar and khadar divisions as would be found in the parganas bordering on large rivers. There was the Gumti to the north, and the Sai to the south, but these rivers are comparatively small, and have no large catchbasins (khadir); they keep to their banks, which are high, and rarely overflow any considerable tract of country. My plan of assessment contemplated the assessing of each village on its own qualifications. I therefore determined to class the villages according to the rates of rent obtaining in them, and their productive powers, having due regard to the natural and casual variations "which occur from the different proportions of superior

and inferior soils, and of irrigated and unirrigated surfaces found in them, and from abundance or deficiency of capital, and from the habits and conditions of the proprietors and cultivators."

176. I was nearly making a North Gumti chuk of indifferent villages in which "bhúr" predominated, but on further examination I found that there were several good villages irregularly situated along the left bank, and a little way from it, that the homogeneity of the chuk was spoiled by them, so I abandoned the chuk system. Though it has its advocates, it has its faults. It is not often that, physically, two villages are the same, but even if they were, they might differ much in their rent producing powers; want of capital in the landlord of the inferior one, is quite enough to account for the variation, and yet his village must be equitably assessed. In the chuk system everything must give way to averages; however well you may mark out your chuk, there must be great individual differences, which will ruin the inferior villages in the chuk, unless all this is corrected when visiting them, which practically can hardly be the case. Now in the class system you must visit your villages often, and have a better acquaintance with them, in order to carry out the system properly, which demands that you inspect them carefully before deciding to which class they shall belong. Here I may state I visited every village of this tahsil once, many of them twice and three times.

177. Having tested your assumed rent-rates in every way possible, and classed your villages, it is necessary to apply your rates, and see what they come to. They are something certainly, and the best general aid you can have, but you cannot simply multiply your areas by your rates, and fix your jamas. Your local information must now be used and your judgment. It may be necessary to go through the jamabandi of a village field by field, and see where the apparent error lies, and why your deduced revenue rate seems not to suit the particular village you are assessing.

178. By conversing freely with the zamindars an officer who has long been in India will in a very short time find out for what such and such a village used to be sublet; in what

state it then was; how certain villages were considered by the panchayet who divided them 7 or 8 years ago to be equal in rent-productive powers. This information and the facts brought out in complete partition cases "batwara," will help you much. Again, you hear what the sub-lessees' profits were in a small cluster of villages, and though all that is told you may not be true, it is still possible to discriminate and gather the worth-remembering portion of the conversation for future use.

179. Zamindars and our cultivators generally, if spoken to in Hindi and not in Urdu, will seldom keep back what they know regarding others. Talking to them in their own language seems to me to touch their hearts; however, whether this be so or not, if you can speak to the zamindars in their own language you will be able to gather much valuable information regarding the rents, leases, &c. You will not ask a man about his own affairs, nor of his brothers, nor will you ask a man on bad terms with his neighbour regarding that neighbour's affairs, or if you do, you will take the reply at its worth only.

180. As observed by Mr C. A. Elliott, Settlement Officer of Farukhabad, in his Chibramau assessment report, and which I too noticed, all irrigated land will not bear irrigated rates, though the latter are good for the bulk of watered land. Some wells are mere holes in the ground, and give but a little water. Jhils in very dry weather become very shallow if not altogether dry. To set against this we fortunately find that with a fair allowance of cold weather rain the unirrigated bhúr yields large crops, much larger than you can dare to put to account in striking an average.

181. Where there are large proprietary bodies cultivating much with their own ploughs, your assessment must be light. The land does not increase, and one is not sure whether the population has or has not a tendency to increase, we have no data to prove this point in this young province; a careful census 10 years hence will show which way it is. The proprietary population will doubtless keep pace with the food-supply available. There are fewer violent deaths now among the males; female infanticide, it is hoped,

is not so frequent ; but marriages are said to be fewer : and, as far as I can learn from the statistics of the North-Western Provinces, it is doubtful whether the large Rājputs and other Hindu proprietary bodies are increasing yearly in number.

182. As reported in my No. 252, dated 15th May, 1865, to your predecessor, the result of 60 experiments in different parts of the Sandila and Hardoi tahsils was as noted below. In para. 20 of my report I wrote "owing to the frequent falls of rain between the 6th January last and the 16th March, the unirrigated cereals sprung up in great vigour, and on many occasions I found unirrigated fields gave a better outturn than irrigated ones."

The rainfall which was so opportune for the unirrigated wheat and barley did harm to the irrigated by inclining it to smut, and this helps to explain the apparent anomaly.

Number.	Description of grain.	Description of soil.			Average yield per acre.	
					Maunds.	Seers.
1	Wheat ...	Irrigated good (best soil)	...	...	23	25
2	Ditto ...	Middling soil	...	...	17	35
3	Ditto ...	Inferior soil	...	...	11	36
4	Ditto ...	Unirrigated inferior soil	...	...	10	20
5	Barley ...	Ditto best soil	...	...	24	10
6	Ditto ...	Ditto middling soil	...	...	20	25
7	Ditto ...	Ditto inferior soil	...	...	16	10
8	Ditto ...	Ditto bad soil	...	...	10	8

183. Excluding the very best villages, it will be seen from the statement of rent-rates that on the good irrigated land the revenue rate is Rs. 2-8-0, which makes the rent-rate Rs. 5 per acre. Now where rents are paid in kind, it is necessary to know the average produce per acre ; a difficult matter it is true, but still approximately it may be estimated. Mr. Hume, C.B., the then Collector of Etawah, in his cotton report, published in the *Allahabad Government*

Gazette of the 12th September, 1864, estimated the produce of an irrigated acre as follows :—

		M.	S.		
Wheat	...	16	8	Pakhta maunds	40 seers at 80 tolas.
Barley and gram					
mixed	...	15	30	ditto	ditto.
Bajrah	...	12	20	ditto	ditto.
Juar	...	12	20	ditto	ditto.

If, then, we take 14 maunds only as the average produce of good irrigated land, and give a selling rate of 35 seers all round for the rabi cereals for fear of prices falling when pakka roads are opened, the money value of the 14 maunds will be Rs. 16. There will be besides the wheat, or barley and gram growing together, also “sarson” and linseed intermixed; however, this will not be taken into account. Now, as the assumed revenue rate is Rs. 2-8, I have not quite taken one-sixth of the whole produce. Again, with unirrigated land “dumat,” if we assume eight maunds as the produce of an acre, we have the money value of it calculated at 35 seers per rupee equal to Rs. 9-2-3; the revenue rate on this land is Re. 1-8, and Rs. 3 is the rent-rate: here, again, the revenue rate is not quite one-sixth of the gross produce, and the money and corn rates agree fairly. Again, taking the worst land, light unirrigated bhur, rated for revenue purposes at 12 annas an acre: if we assume five maunds per acre as the outturn and in three years out of five it will be 10 or 12 maunds with favorable cold weather rains, on which however we cannot depend, we have, at the same selling price, Rs. 4-7-1, the one-sixth of this is Re. 0-11-10, and theoretically I might take one-fifth instead of one-sixth of the gross produce. I merely, however, here wish to compare the money rents with the corn rents. There will be less kharif all round than there is rabi, and the outturn of the kharif cereals is in weight somewhat less; and even with a still more liberal selling rate to meet the general cheapness of these grains, it will be seen, without giving a more elaborate calculation, that when the sugarcane and cotton cultivation and sums brought in by straw and chaff and the oil-seeds sown mixed with the chief staples are considered, there is no reason to doubt the correctness of the money rents assumed as a testing standard in the batai villages, and here sugarcane is frequently grown in the har outlying.

Mr. Hume, for instance, calculates the value of the straw and sarson, mustard, always sown here too with wheat and barley, to be Rs. 13-2 per acre, and the straw and chaff in an acre of mixed barley and gram "bijra" he reckons as selling at Rs. 6-9. It is not right to make too close an account in "batai" villages, but it is a fact that in dry years like the present the value of the sesamum sowed with the "juar," and which sells readily at $10\frac{1}{2}$ seers for the rupee is something very considerable. I calculated that it alone, the sesamum sown along with juar, per acre, sold for Rs. 4-8 or Rs. 4-12.

184. Batai cultivation is slovenly in consequence of tenants taking more under their ploughs than they can till properly: just at present the "batai" men should be well off, as the present prices benefit them much; but in making a settlement for 30 years one must give a liberal "*nirkh*" or the settlement would break down. Corn rents are gradually but surely being changed yearly into money ones. They are bad both for the landlord and the tenant, the tillage is inferior, and the threshed-out corn at harvest costs money to guard, there is so much wastage and stealing; it is only where a landlord has many male relations, grown up brothers, cousins, &c., to look after his share that it answers at all. The jamabandis in batai villages are nearly always falsified and give little assistance to a Settlement Officer. In bad "bhúr" batai is fair enough, as there is always much risk in these lands, and few assamís can undertake it.

185. Culturable land I assessed lightly. I allowed 20 per centum free, that is, if there were 200 acres cultivated, I let the zamindars have 40 acres of culturable without charge, and after that according as there was water and population and an absence of "*úsar*" intermixture, I rated the culturable at 2 annas, 3 annas, 4 annas an acre. I was careful not to assess doubtful culturable, where there was a sudden rise in the demand. Indeed, I looked on the culturable as an elastic margin that would, perhaps, prevent my over-assessing, and was glad to see it.

186. The following figures will show the revised jama pargana by pargana compared with the summary settlement jama. For the Sandíla tahsíl the increase per centum

is 24·9 or nearly 25 per centum. In pargana Sandīla the increase has been largest, *viz.*, 42·6, the reason being that the large taluqdars in that pargana kept on good terms with the chakladar, who, too, found it better to be moderate in his demands from them, as with the inferior force at his disposal he was not sure of being able to coerce them. The summary settlement was hastily made on the basis of the previous payments. In tahsil Hardoi the rise is nearly 58 per centum, but the tahsil can well bear it; the rates are lower, and land for land the Hardoi parganas are better than the Sandīla ones, the population is however more sparse.

In tahsil Bilgram the increase is Rs. 1,09,297, or 38·02 per centum; not a large increase, seeing that the summary jama was a light one, and since 1858 much more land has been brought under cultivation, and rents have risen at least 30 per centum. The revenue rate with this increase is only Re. 1-13-0 per cultivated acre, and there are two good parganas, Mallāwān and Kachandau, the latter a small khādar pargana of only 34 villages.

Statement showing the incidence of the revised jama.

Tahsil.	Pargana.	Number of villages including waste land grants.	Former jama excluding cesses.	Revised jama excluding cesses.	Increase.	Increase per centum.	Revised jama including cesses.	Remarks.
1	2	3	4	5	6	7	8	9
			Rs.	Rs.	Rs.		Rs.	
SANDILA.	Balamau ...	14	18,012	20,408	2,396	13·3	20,918	
	Kallianmal...	72	41,569	46,169	4,600	11·07	47,323	1 Muāfi mauza not shown in columns 4 to 8.
	Gondwa ...	117	97,039	1,05,146	8,107	8·35	1,07,775	6 Muāfi mauzas not shown in columns 4 to 8.
	Sandīla ...	213	1,35,029	1,92,553	57,524	42·6	1,97,367	
	Total ...	416	2,91,649	3,64,276	72,627	24·9	3,73,383	
HARDOI.	Bawan ...	57	30,520	45,251	14,731	48·27	46,383	4 Muāfi mauza not shown.
	Bangar ...	96	51,132	85,990	34,858	68·17	88,140	1 Muāfi mauza not shown.
	Sarā ...	85	45,793	60,132	14,338	32·98	61,635	29 Muāfi mauza not shown.
	Gopamau ...	240	1,06,618	1,75,445	68,827	66·47	1,79,831	
	Total ...	478	2,34,063	3,66,818	1,32,754	57·92	3,75,989	

Statement showing the incidence of the revised jama—(concluded.)

Tahsil.	Pargana.	Number of villages including waste land grants.	Former jama excluding cesses.	Revised jama excluding cesses.	Increase.	Increase per cent.	Revised jama including cesses.	
1	2	3	4	5	6	7	8	9
			Rs.	Rs.	Rs.		Rs.	
BILGRAM.	Bilgram ...	*114	55,677	74,689	19,012	34.15	76,556	
	Maláwan ...	123	69,209	1,02,292	33,083	47.80	1,04,850	
	Kachandau,	34	23,082	33,782	10,700	46.36	34,626	
	Sándi ...	*141	1,03,321	1,27,218	23,897	23.13	1,30,399	
	Katári ...	80	36,204	58,809	22,605	62.44	60,279	
	Total ...	492	2,87,493	3,96,790	1,09,297	38.02	4,06,710	
SHAHABAD.	Bawan ...	69	18,560	28,435	9,875	53.21	29,145	
	Páli ...	92	25,197	37,041	11,844	47.0	37,967	
	Pachowha ...	80	25,837	46,158	20,321	78.65	47,314	
	Pihani Pandarwa,	81	24,310	40,176	15,866	65.26	41,180	
	Sarāman-nagar.	42	16,487	22,298	5,811	35.25	22,856	
	Shahabad ...	143	71,527	93,426	21,899	30.62	95,762	
	Alamnagar,	43	12,937	24,517	11,580	89.61	25,130	
	Man s ú r n a -gar.	25	8,652	11,128	2,476	28.62	11,406	
	Total ...	575	2,03,507	3,03,179	99,672	48.98	3,10,760	

* These numbers are exclusive of the villages received from Farakhabad.

187. The rent-rates for different classes of villages are given below. In assessing villages I unhesitatingly lowered or increased particular villages, as I found it necessary to do so, according to the natural and casual variations that would always occur ; as is explained, averages though a guide, are not everything.

Average rent-rates according to different classes of mauzas arranged parganawar.

General classes.	Pargana,		GOIND.	HAR.				Remarks.	
				Irrigated.	Dumat matkar.		Bhur.		
					Irrigated.	Unirrigated.	Irrigated.		Unirrigated.
Tahsil Sandila.									
1st class.	Balamau	...	9.8	6.0	4.0	3.4	2.2	The "Goind" preper is considered as all irrigated.	
	Kalianmal	...	7.8	6.0	3.0	3.0	2.2		
	Gondwa	...	9.2	6.0	3.0	3.0	2.2		
	Sandila	...	9.2	6.0	3.0	3.0	2.2		
2nd class.	Balamau	...	8.8	5.0	3.0	2.8	1.14		
	Kalianmal	...	7.0	5.0	3.0	2.8	1.14		
	Gondwa	...	8.2	5.0	3.0	2.8	1.14		
	Sandila	...	8.2	5.0	3.0	2.8	1.14		
3rd class.	Kalianmal	...	8.2	4.0	2.0	2.2	1.8		
	Gondwa	...	6.8	4.0	2.0	2.2	1.8		
	Sandila	...	6.8	4.0	2.0	2.2	1.8		
Tahsil Hardoi.									
1st class.	Bawan	...	6.8	5.0	3.0	3.0	2.0	It is the bhur in the 3rd and 4th class villages that causes the lowness of their rates.	
	Bangar	...	7.0	5.0	3.0	3.0	2.0		
	Sara	...	7.8	5.0	3.0	3.0	2.0		
	Gopamau	...	6.14	5.0	3.0	3.0	2.0		
2nd class.	Bawan	...	5.10	5.0	2.8	2.8	1.12		
	Bangar	...	5.14	5.0	2.8	2.8	1.12		
	Sara	...	6.8	5.0	2.8	2.8	1.12		
	Gopamau	...	6.2	5.0	2.8	2.8	1.12		
3rd class.	Bawan	...	5.4	4.0	2.0	2.0	1.6		
	Bangar	...	5.10	4.0	2.0	2.0	1.6		
	Sara	...	6.0	4.0	2.0	2.0	1.6		
	Gopamau	...	5.12	4.0	2.0	2.0	...		
4th class.	Bawan	...	Nil. {	4.0	1.8	1.8	1.0		
	Gopamau (Inferior villages, chiefly bhur).	...		4.0	1.8	1.8	1.0		

Rent-rates according to the different classes of mauzas arranged parganawár.

General class.		Pargana.	GOIND.		HÁR.		Remarks.	
			Irrigated.	Dúmat máttar		Bhár.		
				Irrigated.	Unirrigated.	Irrigated.		Unirrigated.
Tahsil Bilgram.								
4th class.	1st class.	Bilgram	8'8	6'0	4'0	3'8	2'0	
		Mallawan	9'8	6'0	4'0	3'8	2'4	
		Kachandaú	8'8	6'0	4'0	3'0	2'0	
		Sándi	7'8	6'0	4'0	3'0	1'12	
	2nd class.	Katiari	6'12	6'0	4'0	3'0	2'0	
		Bilgram	7'8	5'0	3'0	2'12	1'10	
		Malláwan	8'8	5'0	3'0	3'0	1'14	
		Kachandaú	7'0	5'0	3'0	3'0	1'12	
	3rd class.	Sandi	6'8	5'0	3'0	3'0	1'10	
		Katiari	5'12	5'0	3'0	3'0	1'12	
		Bilgram	6'8	4'0	2'0	2'4	1'8	
		Malláwan	7'0	4'0	2'0	2'12	1'12	
4th class.	Kachandau	5'8	4'0	2'0	2'8	1'10		
	Sandi	5'4	4'0	2'0	2'4	1'6		
	Katiari	4'12	4'0	2'0	2'8	1'10		
	Bilgram	Nil.	4'0	1'8	1'12	1'6		
1st class.	2nd class.	Malláwan	Nil.	4'0	1'8	2'0	1'8	
		Sandi	Nil.	4'0	1'8	1'8	1'4	
		Tahsil Shahabad.						
		Barwan	6'8	5'0	3'0	3'0	2'0	
	3rd class.	Páli	7'8	6'0	4'0	3'8	2'0	
		Pachoha	7'8	6'0	4'0	3'0	1'12	
		Piháni Pandarwa	6'8	5'0	3'0	3'0	2'0	
		Saromanagar	7'8	5'0	3'0	3'0	2'0	
	4th class.	Sháhábád	9'8	6'0	4'0	3'4	2'2	
		Alamnagar	7'8	5'0	3'0	3'0	2'0	
		Mansurnagar	7'8	5'0	3'0	2'0	2'0	
		Barwan	5'12	4'8	2'8	2'6	1'8	
2nd class.	3rd class.	Páli	6'8	5'0	3'0	2'8	1'10	
		Pachohá	5'8	4'8	2'8	2'6	1'8	
		Pihani Pandarwa	5'12	5'0	2'8	2'4	1'6	
		Saromanagar	6'8	5'0	2'8	2'8	1'8	
	4th class.	Sháhábád	7'8	5'0	2'8	2'10	1'12	
		Alamnagar	6'8	5'0	2'8	2'8	1'8	
		Mansurnagar	6'8	5'0	2'8	2'8	1'8	
		Barwan	5'0	4'0	2'0	1'13	1'6	
	5th class.	Páli	5'12	4'0	2'0	1'14	1'7	
		Pachohá	5'8	4'0	2'0	1'10	1'5	
		Piháni Pandarwa	5'0	4'0	2'0	1'13	1'6	
		Saromanagar	5'0	4'0	2'0	1'12	1'7	
1st class.	2nd class.	Sháhábád	6'0	4'0	2'0	2'0	1'10	
		Alamnagar	Nil.	4'0	2'0	2'0	1'8	
		Mansurnagar	5'0	4'0	2'8	2'0	1'10	
		Barwan	Nil.	4'0	1'8	1'10	1'2	
	3rd class.	Páli	Nil.	4'0	1'8	1'10	1'2	
		Pachohá	Nil.	4'0	1'8	1'6	1'0	
		Piháni Pandarwa	Nil.	4'0	1'8	1'10	1'2	
		Sháhábád	Nil.	4'0	1'8	1'12	1'4	

188. The following statement shows the general result for each of the classes of mauzas, and the jama demandable at the deduced revenue rates, and the jama actually fixed. The variations alluded to, in the long run nearly balance themselves, and require no special remark here. The No. II. statements give the reasons for a village being assessed above or below the standard rate for the class. The capabilities of the parganas necessitated the dividing them into three classes having separate revenue rates. These classifications and assumptions of standard rates were decided on at different times as the information regarding them was collected. But in consequence of classes of mauzas possessing similar capabilities occurring in different parganas, I am unable to exhibit the general distribution under three heads. As will be seen from the statement, there are no 3rd class villages in the small pargana of Balamau, and its best villages are able, as will be seen, to bear the rates of Rs. 3 and Rs. 2 on the irrigated and unirrigated land. The jama demandable at revenue rates in tahsíl Sandila is Rs. 3,66,825, and the jama total actually fixed is Rs. 3,73,383 after correcting the separate jamas by all known information. It will be observed that the first or highest class of mauzas has been subdivided. The second class, as might be expected, has the most mauzas, it contains 253 villages.

Statement showing the general result for each of the different classes of mauzas.

General class.	Revenue rate.		Pargana.	Cultivated area in acres.	Jama demandable at revenue rate.	Jama actually fixed including cesses.	Actual revenue rate of jama fixed.
	Irrigated.	Unirrigated.					
	Rs. a. p.	Rs. a. p.	Tahsíl Bilgram.		Rs.	Rs.	Rs. a. p.
2nd class. 1st class.	3 0 0	2 0 0	Bilgram ...	5,032	13,572	12,767	2 8 7
	3 0 0	2 0 0	Mallawan ...	16,250	40,802	43,861	2 11 2
	3 0 0	2 0 0	Kachandau ...	5,921	14,089	12,763	2 2 6
	3 0 0	2 0 0	Sándi ...	29,602	68,163	73,909	2 7 11
	3 0 0	2 0 0	Katiari ...	4,808	9,864	9,750	2 0 5
	2 8 0	1 8 0	Bilgram ...	27,816	56,761	50,756	1 13 2
	2 8 0	1 8 0	Mallawan ...	29,717	54,477	52,217	1 12 1
	2 8 0	1 8 0	Kachandau ...	11,069	23,175	21,607	1 15 3
	2 8 0	1 8 0	Sándi ...	29,130	47,595	47,779	1 10 3
	2 8 0	1 8 0	Katiari ...	31,595	54,055	48,100	1 8 4

Statement showing the general result for each of the different classes of mauzas.—(continued).

General class.	Revenue rate.		Pargana.	Cultivated area in acres.	Jama demandable at revenue rate.	Jama actually fixed including cesses.	Actual revenue rate of jama fixed.
	Irrigated.	Unirrigated.					
4th class. 3rd class.	2 4 0	1 4 0	Tahsil Bilgram— (concluded).		Rs.	Rs.	Rs. a. p.
	2 0 0	1 4 0					
	2 4 0	1 4 0					
	2 0 0	1 4 0					
	2 0 0	1 4 0					
	2 0 0	0 12 0					
	2 0 0	0 12 0					
	2 0 0	0 12 0					
1st class.	2 8 0	1 8 0	Tahsil Sháhábád.				
	3 0 0	2 0 0					
	3 0 0	2 0 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	3 0 0	2 0 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 4 0	1 4 0					
	2 8 0	1 8 0					
	2 4 0	1 4 0					
	2 8 0	1 4 0					
	2 8 0	1 4 0					
2nd class.	2 8 0	1 4 0	Total	2,10,186	4,18,268	4,06,710	1 14 2
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
	2 8 0	1 8 0					
3rd class.	2 0 0	1 0 0	Total	204,001	3,30,117	3,10,760	1 8 5
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
	2 0 0	1 0 0					
4th class.	2 0 0	0 12 0	Total	204,001	3,30,117	3,10,760	1 8 5
	2 0 0	0 12 0					
	2 0 0	0 12 0					
	2 0 0	0 12 0					
	2 0 0	0 12 0					
	2 0 0	0 12 0					

Statement showing the general result for each of the different classes of mauzas.—(concluded).

General class.	REVENUE RATE.		Pargana.	Cultivated area in acres.	Jama demandable at revenue rate.	Jama actually fixed including cesses.	Actual revenue rate of jama fixed.
	Irrigated.	Unirrigated.					
	Rs. a. p.	Rs. a. p.	<i>Tahsil Sandila.</i>		Rs. a. p.	Rs.	Rs. a. p.
1st class.	3 0 0	2 0 0	Balamni ...	1,642	3,867	3,673	2 5 9
	3 0 0	1 8 0	Kalianmal ...	5,308	11,341	11,647	2 3 0
	3 0 0	1 8 0	Gondwa ...	26,966	53,022	57,253	2 2 0
	3 0 0	1 8 0	Sandila ...	27,391	59,264	61,625	2 4 0
2nd class.	2 8 0	1 8 0	Balamni ...	9,800	17,100	17,045	1 11 10
	2 8 0	1 8 0	Kalianmal ...	18,071	31,978	32,689	1 12 11
	2 8 0	1 8 0	Gondwa ...	25,607	41,331	46,679	1 13 2
	2 8 0	1 8 0	Sandila ...	64,109	1,20,596	1,18,527	1 13 7
3rd class.	2 0 0	1 0 0	Kalianmal ...	2,546	2,801	2,987	1 2 9
	2 0 0	1 0 0	Gondwa ...	3,155	3,452	3,443	1 3 7
	2 0 0	1 0 0	Sandila ...	16,298	18,173	17,215	1 0 11
			Total ...	200,863	3,66,825	3,73,383	1 13 9
			<i>Tahsil Hardoi.</i>				
1st class.	2 8 0	1 8 0	Bāwan ...	7,703	15,214	14,751	1 14 3
	2 8 0	1 8 0	Bangar ...	24,965	48,088	46,550	1 13 10
	2 8 0	1 8 0	Sara ...	14,968	32,178	32,649	2 3 7
	2 8 0	1 8 0	Gopamau ...	55,293	1,09,007	1,09,384	1 15 10
2nd class.	2 8 0	1 4 0	Bāwan ...	17,960	30,210	28,455	1 9 4
	2 8 0	1 4 0	Bangar ...	24,612	39,777	37,110	1 8 1
	2 8 0	1 4 0	Sara ...	13,663	27,142	26,501	1 15 3
	2 8 0	1 4 0	Gopamau ...	34,050	54,887	52,358	1 9 0
3rd class.	2 0 0	1 0 0	Bāwan ...	2,703	3,180	3,025	1 1 11
	2 0 0	1 0 0	Bangar ...	3,323	4,631	4,480	1 5 5
	2 0 0	1 0 0	Sara ...	1,990	2,622	2,485	1 4 0
	2 0 0	1 0 0	Gopamau ...	10,540	11,625	11,299	1 2 0
4th class.	2 0 0	0 12 0	Bāwan ...	180	139	152	0 13 6
	2 0 0	0 12 0	Gopamau ...	8,440	6,918	6,810	0 12 11
			Total ...	220,510	3,82,618	3,75,989	1 11 3

189. The table following shows the extent of the good, middling and bad lands. In tahsil Sandila the 3rd or lowest class is fortunately not large, the percentage of its cultivated area to the total cultivation is 10·94 or a little under one-ninth of the whole, the second division of the 1st class is 29·7, as will be seen.

Statement showing the extent of the good, middling and bad lands.

General class.	Standard revenue rate of each general class.		Number of mauzas involved.	Total area.	Cultivated acres.	Culturable acres.	Percentage of the cultivated area of each general class on the total cultivation.
	Irrigated.	Unirrigated.					
<i>Sandila.</i>	Rs. a. p.	Rs. a. p.					
1st class ...	2 0 0	2 0 0	2	2,157	1,642	179	81
Ditto ...	3 0 0	1 8 0	135	114,589	59,655	26,317	29.70
2nd class ...	2 8 0	1 8 0	253	206,584	117,587	44,104	58.55
3rd class ...	2 0 0	1 0 0	26	33,774	21,779	6,368	10.94
Total ...	...	...	416	356,704	200,863	76,968	100
<i>Hardoi.</i>							
1st class ...	2 8 0	1 8 0	212	202,544	103,019	61,234	46.72
2nd „ ...	2 8 0	1 4 0	204	159,639	90,285	43,276	40.94
3rd „ ...	2 0 0	1 0 0	42	27,916	18,586	6,097	8.43
4th „ ...	2 0 0	0 12 0	20	13,221	8,620	2,459	3.91
Total ...	...	...	478	403,320	220,510	113,126	100
<i>Tahsil Bilgram.</i>							
1st class ...	3 0 0	2 0 0	124	98,575	61,613	14,719	24.11
2nd „ ...	2 8 0	1 8 0	297	215,927	129,327	46,504	59.0
3rd „ ...	2 4 0	1 4 0	53	33,756	22,097	6,506	10.08
	and	and					
4th „ ...	2 0 0	1 4 0	18	8,737	6,149	1,608	2.81
Total ...	...	...	492	356,995	219,186	69,337	100
<i>Tahsi Shāhabad.</i>							
1st class ...	3 0 0	2 0 0	93	54,967	31,117	14,761	15.25
	and	and					
2nd „ ...	2 8 0	1 8 0	307	208,908	115,763	58,768	56.75
	and	and					
	2 6 0	1 4 0					
	and	and					
3rd „ ...	2 4 0	1 4 0	134	69,681	44,290	17,400	21.71
	and	and					
4th „ ...	2 4 0	1 4 0	41	16,530	12,831	2,361	6.29
	and	and					
Total ...	...	...	575	350,095	204,001	93,293	100

190. Pargana Gondwa is the nearest to Lucknow; it is bounded on the north-east by the river Gumti, on the south by the Malhiabad tahsíl, Lucknow, and on the west by pargana Kalianmal and Sandíla khás; it is of an irregular shape. In area pargana Gondwa is 140 square miles, it contains 117 mauzas. There are in it 45 maháls; the number of souls to the square mile is 350; it is chiefly inhabited by Hindus.

There are 45,531 Hindus and only 3,604 Muhammadans; the proprietors are mainly Bais Thakurs; one of their Chiefs, Rájá Randhir Singh's estate is in the pargana.

It is rather out-of-the-way, in a corner, and is not sufficiently opened out with roads; though not far from the city of Lucknow its people are rustic and somewhat backward.

The Baises are said to be addicted to female infanticide. The villages skirting the Gumti are many of them of light soil and are under average, but in the centre and south of the pargana the bulk of the land is good average. The tract of "usar" which runs up from Jhindar Malhiabad strikes into the southern portion of this pargana and has to be carefully eliminated from the assessable area. There is little jungle. Markets are required, and, as before said, roads. The pargana has many jhís for irrigation, which are capable of improvement, and will doubtless some day be deepened, puddled, and dammed for the storage of rain-water, as is done in Eastern and South-eastern Oudh, but is very seldom done here.

191. Pargana Kalianmal is bounded on the north by the Gumti, on the south and west by pargana Sandíla khás, on the east by pargana Gondwa. It is compact. In area it is 63 square miles; it contains 72 mauzas and 37 maháls. It is inhabited almost entirely by Sukarwars, a clan of Rájputs who keep much to themselves. The villages are many of them small, and the holdings are much subdivided. There is much land in "sír," cultivated by the proprietors, who are numerous.

192. Pargana Sandíla khás is a large tract of country stretching from the Gumti on the north to the Sai river

on the south, in its greatest length it is 31 miles from its northern-most point to its southern-most, and in its greatest breadth towards the south it is 22 miles across. It is bounded by the Gunti on the north, and by the Sai on the south, in part of its line, and partly by parganas Mohan and Aunrás (Lucknow), on the west it is bounded by parganas Gopamau and Balámau, and on the east by Kallianmal, Gondwa, and Malhiabad, Lucknow. Its area is 329 square miles ; it contains 213 mauzas and 84 maháls. Its chief town is Sandíla, which used to be the headquarters of a chakladar. The clans most met with here are the Nikumb Thákurs and the Janwárs, but as will generally be found in the vicinity of the large towns, there are a good many Muhammadan and Káyath proprietors, whose ancestors were in the Nawábi service.

193. Pargana Balámau is very small and scarcely requires separate notice. Its area is 25 square miles ; it contains 14 mauzas and 9 maháls. Here the Kachoha Rájputs are found. It is situate on the Sai, and its land is fair throughout. There is less úsar in this pargana than the others. There is little jungle.

194. The tahsíl of Sandíla consists of 416 mauzas and 175 maháls ; its area is 557 square miles ; there are 200,863 cultivated acres, of which 56,014 acres are irrigated and 144,849 acres unirrigated. The proportion of cultivated land to culturable is 2·61, that is, there are rather more than 2½ acres under cultivation to each acre which in course of time may be cultivated. There are 67,782 barren acres. The revenue rate per acre on the cultivation falls thus —

					Rs.	a.	p.
in Gondwá	at.	...	...	...	1	14	2
„ Sandíla	„	...	...	...	1	12	7
„ Balamau	„	...	...	...	1	12	6
„ Kallianmal	„	...	...	...	1	12	6

The reason the rate is a little higher in Gondwa is that the properties are larger in this pargana, in other words there are fewer proprietors. Besides, though there is some úsar in the pargana, there is less deterioration of the adjoining fields from it than there is in pargana Sandíla, where in some places a saline efflorescence crops up in small patches in the middle of the fields, lowering thereby the rents of them.

195. In tahsíl Hardoi, the following table will show the size of the different parganas and the number of estates and mauzas in them :—

Tahsíl.	Pargana.	Area in square miles.	Number of estates.	Number of mauzas.
Hardoi ...	Bawan ...	69	43	57
	Bangar ...	143	50	96
	Sara ...	90	66	85
	Gopamau ...	328	114	240

196. Pargana Bangar, in which the sadar station is, lies to the south of pargana Bawan, and is bounded on the east by the large pargana of Gopamau, on the west it touches Sandi, and on the south it marches with Bilgram and Mallanwán.

It is inhabited by Gaur Thakurs, and Dhákurs, and there are some Gahalwars. It is well-watered from jhils, and over half of its area large wells with a ramp are made, which can always be relied on. The soil is generally good, but it is a backward pargana.

197. Pargana Bawan is not so good as pargana Bangar. It has more “bhúr” and less permanent water-supply, but the “bhúr” villages are not numerous, nor do they lie together. It is between Sara and Bangar and has a part of Gopamau on its eastern flank, and on the west it touches Barwan and Saromannagar. Its watered area is not so good as that of pargana Bangar.

The Gaur Thakurs are found here too in numbers and a few Sombansis.

198. Pargana Sara, which, on the north, touches Sháhábád, is bounded on the south by Barwan and partly by Gopamau, on its east too is pargana Gopamau and the Sháhábád pargana laps round it on the west. Gaur Thákurs hold nearly all its villages. It is full of jhils and marshes and the soil is nearly all over good, but the pargana is backward like all the Hardoi parganas.

199. Pargana Gopamau on the Gumti is a large pargana, comprising all descriptions of land from the best watered

dumat to bad unirrigable bhúr. It stretches from Piháni and Mansurnagar on the north to Balamau and Sandíla on the south, and runs up to Hardoi khás on the west. It is inhabited by Chauhans, Ahbans, Chandels, Gahalwars, Gaurs, and Janwárs, a few Muhammadans and Kayaths. The villages near Gopáman, and on the east near the Gumti, are light and bad. It, too, is a backward pargana. The proprietary bodies are large and used to be turbulent, particularly the Ahri Ahrori, and Sukrori Chandels, who could not be coerced, owing to their thick jungles and numbers.

200. Hardoi parganas are backward as compared with the Sandíla ones. They have rather more culturable land untilled than they have cultivated acres, and rents are lower, partly because there is less competition from being more land and fewer souls to the square mile, only 300 to Sandíla's 369, and partly because the parganas are not so well opened out with good roads, on which laden carts can travel all the year round, and because there are fewer large markets and the cultivators have amongst them more Pásis, Dhánuks, and Arakhs, and these half reclaimed tribes are not good at husbandry, though enterprising too in their way.

201. The tahsíl was an easier one to assess than Sandíla, perhaps I found it more easy from practice, but where there is much jungle, it is, I think, an easier task. The villages were not so difficult to class. Rent-rates are higher here except in pargana Sará, which is all over good. The bad villages were easily discovered by inspection, and as will be seen in the statement given above there was a better and larger general average of fair villages than in Sandíla.

202. Tahsíl Bilgram consists of five parganas, Bilgram, Malláwán, Kachandau, Sandi and Katiári. The villages of the last two parganas, Sándi and Katiári, are a good deal interlaced. The tahsíl is a large one, in area it is 558 square miles. There are 296 maháls in it, including the muáfi rent-free villages, 11 in number.

The tahsíl is well-cultivated ; there are 219,186 acres of cultivation to 69,337 acres of culturable land, that is, out of every 100 acres leaving out barren, there are 76 acres under

plough. There are 55,794 acres barren. The tahsíl lies along the left bank of the Ganges, and is fairly populous, 370 souls to the square mile.

203. Pargana Bálgram on the south and south-west touches the Ganges.

It consists of 114 villages. To the west where it joins Sándi it is light, and on the east where it runs up to Malláwán there are few inferior villages. The pargana, on the whole, is a fair one, the south and south-west sides of it are good. The revenue rate is Re 1-11-3 per acre, which I consider most reasonable. Mr. McMinn assessed this pargana. It was necessary, as will be seen in the No. II. statements, to revise a few of the villages.

There is some talukdari in Bálgram: Wasi Haidar, Muhammad Ashraf are the chief talukdárs. Thakur Dal Singh, too, has seven villages in the pargana.

204. Sándi pargana lies on the south side of the Gumi river. It is much interlaced with the Katiari villages. The north-east side of the pargana is light, but the river villages are nearly all good. The increase here is small, only 23·13 per centum. It was the headquarters of a chakladár, and he, being close to the zamindars, could get in the better jamas. The summary jamas were based a good deal on the Nawabi ones. Proprietary rights were very weak in some of the villages in the close neighbourhood of the fort. As in Bálgram, there is a sprinkling of the Muhammadan proprietors; in Sándi the barren lands are nearly all held by Muhammadans, as might be supposed. The detail of the incidence of the revised jama is given in para. 186.

205. Malláwán is the best pargana in the tahsíl. It consists of 123 villages, in area it is 136 square miles. Rents are higher here, being better watered and having amongst its inhabitants a number of Kurnis who are industrious and excellent agriculturists. Sugarcane crops of high value are here raised, still the revenue rate is only Re. 1-14-10 per acre.

206. Kachandau is all khádir, it is subject to floods, but the rabi benefits by them, and they do not here lay great store by their kharíf.

There are only 34 villages in the pargana. The land is nearly the same quality all over. Differences in assessments of the different villages arise from there being more or fewer assamis in some of the villages, and from floods taking a particular line and always injuring certain mauzas. If a village has few assamis the rents in it will be found lower; the same is often the case if the proprietors are ill-provided with farming stock, or have no capital so that they are unable to make advances to tenants when bullocks die. Having no specially bhúr or light inferior villages, the revenue rate here is Re. 1-15-5. This is as it should be; allowing for floods and fewness of tenants in some inconsiderable number of villages, it is plain that where there are no specially low inferior villages, the general average must run more evenly and higher. Irrigation is not indispensable here, being khádir near the Ganges, the soil remains moist till late.

207. Katiári is a river pargana; it comprises 80 mauzas; its area is 90 square miles. The soil is hard, tenacious, cold clay, requiring strong plough-bullocks, yet with favorable rains, going late in the season, fine crops are raised. Floods do good and harm. They deposit "seo," rich alluvial mud, which enriches the land much. They likewise spoil the kharíf sometimes, and cattle die if not removed timely to the uplands. The revenue rate here is only Re. 1-8-4; all allowances have been made. The population rate is less here than in other parts of the tahsil. It is only 188 souls per square mile.

208. The increase here is considerable. It is 62·44; but as these Katiár Thákurs, Rája Hardeo Bakhsh's clan, paid but very slight jamas in the Nawábi owing to their being close to the Farukhabad boundary, over which they could easily decamp, I do not consider that it is high when compared to their rents. It has worked well and there has been scarcely a complaint; indeed, as the highest class of villages only shows a revenue rate Rs. 2-0-5, and the average is only Re. 1-8-4 per acre, there can hardly be ground for complaint. In this pargana irrigation is not a *sine qua non*; being a khádir tract the land remains moist till late.

209. The Sháhabad tahsil consists of eight parganas and comprises 575 mauzas and 365 maháls. Its area is 547

square miles. It adjoins Sítapur and Kheri in the east and north-east and partly on the north. It likewise runs up to Sháhjáhanpur on the north and north-west, and on the west touches Farukhabad. Some of the parganas, such as Mansurnagar and Saromannagar, containing respectively only 25 and 42 villages, are very small. In shape it is irregular, although some redistribution of parganas have been made by order of the Chief Commissioner, half of Sara being put into Sháhabad, which gave up Barwan, which again was attached to Hardoi.

The revenue rate falls on the different parganas as below :—

Pargana.						On cultivation.	On Total.
						Rs. a. p.	Rs a p.
Sháhabad	...	...	...	...	...	1 12 11	1 1 10
Piháni	...	...	...	...	...	1 7 5	0 12 6
Alamnagar	...	...	...	...	...	1 15 7	0 10 5
Mansurnagar	...	...	...	...	...	1 13 5	0 10 8
Barwan	...	...	...	...	...	1 5 8	0 13 6
Páli	...	...	...	...	...	1 4 1	0 12 8
Pachcha	...	...	...	...	...	1 1 5	0 12 11
Saromannagar	...	...	...	...	...	1 10 5	0 15 10
Total						1 7 8	0 13 10

The average population for the square mile in this tahsíl is 336 souls.

210. Pargana Sháhabad is a large one, it comprises 143 mauzas and 73 maháls. Its area is 131 square miles. The tahsíl is bounded on the west by the Garra river, and is separated from Sítapur and partly from Kheri by the Gumti. The west side of the pargana is good, the centre average, and the east and south-east light. All the "khádir" of the Gumti to the west is good.

Floods do harm sometimes, their effect has been carefully considered in assessing the different villages.

211. More Muhammadan proprietors are found in this tahsíl than elsewhere, and this is natural, as a cadet of the Morádabad Pathán house, Dalail Khan, founded a colony at Sháhabad 285 years ago. His descendants gradually branched

off and acquired land in the neighbourhood. Nawáb Husain Ali Khan, a descendant, and Sarfaráz Husain Khan, son of Nawáb Raadandaz Khan, are still landed proprietors. Nawáb Husain Ali Khan has 27 villages with a jama of Rs. 20,708; but the representative of the elder branch, Sarfaráz Husain Khan, has come down in the world. He has only two villages now left to him, and is in debt. The rest are small Patháns of no note.

There is a good deal of sugarcane grown in this tahsil. The coarse unrefined molasses and the cane juice find a ready sale at Mr. Carew's factory at Rosa near Sháhjahánpur. The cane tillage will increase.

212. Alamnagar is a compact pargana lying along the eastern side of Sháhabad from which it is separated by the Sukhaitá stream. This pargana is all over good, it is well watered. The wells are numerous and large, and for the most part the water-supply is copious and permanent. There is hardly any real bhúr in the pargana. It is eminently suitable for sugarcane cultivation, but this requires capital, and though there is at present some cane grown, there is not enough: it is held entirely by Nikumb Thákurs, who are idle, expensive in their habits, and indifferent agriculturists.

There is a great deal of fine jungle land here; there are 18,525 culturable acres to 12,434 cultivated, nearly half as much more waste than cultivated. The proportion is thus, out of every 100 acres there are 40·16 acres cultivated to 59·84 uncultivated, most of which might be brought under the plough. The pargana is backward.

213. The summary jama was Rs. 12,937, the present jama is Rs. 24,517. The increase per centum is 89·51; large certainly. I have assessed this pargana as reasonably as possible. The rate on the cultivation is Re. 1-15-7 per acre, on the total area it is only Re. 0-10-5; every year as new ground is broken up, the rate will become easier. But even at present the rate for this good land is easy, the rents here are fair, Re. 1 and 14 annas per kham bígha, about five to the acre, are common; there is some Re. 1-4-0 land; there is not much land anywhere under 12 annas a kham bígha, save by favor, or

where it is new banjar and chanchar. Now if 13 annas be taken as the rate all round for bighá kachá, this would give a revenue rate $13 \text{ annas} \times 5 = 65 \text{ annas}$, or something over two rupees an acre, with 18,525 acres to be brought under plough. Supposing that eventually only two-thirds of the culturable is brought on the rent-roll, and calculating the increase, it will be seen that there are large capabilities for improvement ; it will be observed that of the cultivated land 12,434 acres, not less than 7,340 acres are irrigated, from this it can be seen what good natural capabilities it possesses.

214. It may be said as the increase per centum is $89\frac{1}{2}$, will not these Nikumbs find it difficult to pay up as their habits are formed, &c., and a sudden rise, however fair in one sense, will be hard to meet, and that perhaps rasadi jamas might suit here better ?

To this I would reply I consider the remedy is in the hands of these Thákurs ; there is no want of assamis, there is, it is true, a good deal of sár. Still they have only to break up the jungle and waste, which is easy jungle. With good water-supply, I myself think they can get on, as rents have risen at least 20 per centum here, and since 1858 a good deal of land has been cleared ; however, there are not a dozen maháls where rasadi jamas might be required, and I have drawn up a statement which shows where the increase has been large.

This is the only pargana in which I have any doubts at all. It may be perhaps advisable to give here and there a rasadi jama, but my own opinion is against them. They stop progress and encourage idleness.

215. I am of opinion that it would be as well to watch this pargana, and see how the revenue comes in ; I think they can get on, they certainly could if they try.

The maháls in which it may be considered advisable to defer the imposition of the full jama for eight years are as follows :—

Mahál	...	Manjhlá.	Mahál	...	Simráwán.
Ditto	...	Parsai.	Ditto	...	Alamnagar khás.
Ditto	...	Chainá.	Ditto	...	Dhiá.
Ditto	...	Párá.			

20 per centum of the jama might be deferred for eight years if the Commissioner and the Financial Commissioner are in favor of such an arrangement. I should mention that these revised jamas were given out in January-February, 1868, and came into effect from the kharíf of that year November-December, 1868, and were collected for the kharíf of 1869-70, and I think they can be worked. It is very easy to give them a progressive jama.

216. Piháni Pandarwa is the easternmost pargana of the tahsíl running off to the Gumti, and adjoining Alamnagar on the west. It is a light pargana, hardly average; the east side of it is sandy, and water on this side is scarce. Its area is 80 square miles; it contains 81 mauzas and 61 maháls; the chief town is Piháni, inhabited chiefly by Muhammadans, offshoots, some of them, from Sháhábád, though the chief landed proprietors are Saiyads. The villages here vary much, some of the centre, western and southern mauzas are good, but the eastern side and part of the north of the pargana are under average. There is not so much jungle, though there is still a fair extent of it, 12,741 acres culturable, including groves, to 27,399 acres of cultivation. The revenue rate on the pargana is Re. 1-7-5 on the cultivation to 12 annas 6 pies on the total area; it is light. The increase per centum is 65·26 of the revised jama over the summary jama; but here I have no doubt all these jamas will work easily.

217. Mansurnagar consists of 25 villages only, it lies just south of Piháni and calls for few remarks. It is backward, but the soil is good all over, and there is plenty of water, and very little "bhúr." There is much jungle, 7,740 acres of waste to 6,060 acres cultivated. The increase per centum here is small; it was well up before; increase only 28·62 per centum.

218. Saromannagar is a small pargana consisting of 42 villages.

It lies south of Sháhábád and is cut up somewhat with nálas, the Gauria and Narbhu. Its area is only 35 square miles, population per square mile 446. It calls for little remark; here too there is waste to come up, nearly half as much

waste as there is cultivation, 5,883 acres waste to 13,503 cultivated acres. The pargana is above average. A good deal of nála irrigation. The increase here per centum is 35·25, all the jamas here are working well.

219. Barwan lies on both banks of the river Garra; it is held almost entirely by Sombansi Rájputs noted for female infanticide. It consists of 69 mauzas and 55 maháls. Its area is 53 square miles. It is much cut up by nálas, the Sukhaita runs through it, and irrigates a good deal of land. It lies south of Saromannagar and stretches out beyond to the south-west of it, on the east it adjoins Hardoi. It is full of marshes. There is a good deal of stiff matiár land, a cold soil of clay.

The pargana is somewhat backward and rents are not high here.

It is lightly assessed, the revenue rate falls Re. 1-5-8 per acre on the cultivation. This is decidedly light.

The jamas here will work easily. It is pattidari, and the proprietors have a good deal of "sír;" very few of them are rich.

The land is well adapted for sugarcane, and I see they are getting up the tillage. Floods do harm sometimes and have been duly considered.

These Sombansis are turbulent. They used to be great thieves, but are now settling down quietly. The increase per centum here is 53·21, but it will be easily met, as rents here are rising daily, and there are 82·90 acres to come under plough.

220. Parganas Páli and Pachoha may be considered together. They lie together; Pachoha being to the north of Páli, and on its northernmost limits touching Sháhjahánpur, while on the west it adjoins the Farukhabad district.

These parganas lie exactly between the rivers Garra on the east of them and the Sendha river skirting the west. The parganas have many features in common. The villages

running along and near the Sendha and Garra rivers are all good, while the centre villages lying higher are sandy and light. Páli is a little the better pargana of the two. There are more good villages met and fewer "bhúr" ones; Páli too has more jungle and "dúmat." Powár Rájputs held nearly all of Pachoha. In Páli there is a sprinkling of Muhammadans and Brahmans. But the principal landholders are Sombansi Thákurs. There is one talukdar in Páli, Rájah Dip Singh, the chief of the Sombansis in these parts.

I had a good deal of trouble in assessing these parganas, and more so with Pachoha than with Páli, as explained in the No. II. statements. I was obliged to give out very light jamas, as these men being near the district of Farukhabad and Sháhjahánpur could not be got at by Nawábi authorities, for if pressed they only had to move across the Sendha river, and they were safe. The revenue rate on the cultivation in Páli is only Re. 1-4-1 per acre, and on the total area it is Re. 0-12-11 only. I have every belief that these parganas are most reasonably assessed.

221. Indeed, as reported in the No. II. statements, I frequently did not dare put on the mauzas the full jama as the co-sharers were so numerous and the rise so great. The rise (see para. 186) in Páli is 47·0 per centum, this is not much. In Pachoha the rise can be met, I am confident, for it should be much more at half assets, but I dare not here make it an arithmetical question. Zamindars here would pay Rs. 50 or Rs. 40 for a village whose admitted assets were Rs. 600. Under any circumstances the rise would be considerable, but their cultivated area now is double what it was in the Nawábi when they had but a precarious livelihood, as they did not then care to show much breadth of cultivation when they knew that the fiscal authorities would be sure to demand larger jamas.

In the Nawábi there was an appraisement yearly; if much cultivation was visible in February, the jamas would be raised. In fact the conditions are quite different now; then they ploughed and sowed little, now they plough and sow twice as much, and rents have risen 30 per centum, owing to the security they now enjoy under our strong Government.

222. Much of these remarks applies to most of the parganas ; in all, the cultivated area has much increased since 1856, and the agriculturists devote more money, time and labor to their lands.

It is true they have no abkari and rahdari perquisites, but these were, after all, no great matters ; nothing scarcely in comparison to what they gain by an increase of rents, and by having more land under the plough.

They feel, of course, that they must now be prompt and exact in meeting their revenue engagements, but to this they will be gradually broken in.

223. A fairly-assessed estate should be able to withstand an ordinary calamity caused, say, by hail or by drought, if not severe; and I hope the jamas of these estates will be able to stand a fair test, and I think they will. Indeed, what with the hailstorm of last February and the continued drought and short rains, my assessments are being tolerably well tested. Temporary transfers of landed property must always take place after rights have been enquired into and recorded : they cannot be properly conveyed till then. On this subject I had the honor to report on the 7th September last. In my No. 554, 1868 A. D., I then said, para. 2, "the present drought, the hail in March, the late and unseasonable spring rain in March and April last, when threshing-floors and the stacked grain got badly wet two or three times, have a good deal to do with these mortgages ; and, I may add, as causes the cost of litigation during the first 4 years and the expenses of journeying on the part of zamindars, some of them to Sítapur and Lucknow, while prosecuting. their appeals."

Besides, there are old Nawábi debts still hampering some of the zamindars, and all this easily accounts for mortgages.

224. In large communities where the co-sharers cultivate "sír" I have endeavoured to give light jamas. The assessment of these village republics, where the proprietary body is numerous, is difficult.

They cannot all live on the land alone. Formerly many of our zamindars amongst the Gaur Sombansis and Chandels had handsome profits from their "*chauth*" one-quarter of what the Pásis stole across the Ganges, and this was not a little; but this is not the worst: worse than the above is the regularity and punctuality with which they *must* now pay their revenue. They cannot take to the jungle and tire out the tahsildar as they did the chakladar. This they will feel for some years.

225. As before reported, the settlement has been rudely tried. Hail in 1868, February, severe drought in 1868-69 coming on the heels of the hail, a good deal of litigation taking people for months from their homes, expenses of survey have had to be met and withstood, and I consider that the zila balance sheet shows a satisfactory state of affairs, all the revenue having been paid up.

226. The zamindars have had, I know, to borrow money in some instances, but, as reported by me, see my No. 554, dated 7th September, 1868, here and there it was to be expected they would have to borrow, as otherwise, how could they pay their old debts, and employ vakils and mukhtars to conduct their law suits; how could they get the money necessary to support them when away from their houses prosecuting and defending their interests? However, all this is very nearly over; they have gone through the worst, and, if we are blessed with fair harvests, all will pull through; there is no doubt they have undergone much, but it must always be so with a new settlement.

227. In two tahsils the revised settlement has added Rs. 2,08,969 to the zila rent-roll, thus Bilgram tahsíl increase Rs. 1,09,297; Sháhahad tahsíl increase Rs. 99,672. For the whole zila the increase is Rs. 4,14,351, the summary demand was Rs. 10,16,712, the revised demand is Rs. 14,31,063.

228. I feel confident this increase can be paid without pressing unfairly on the zamindars.

As stated above, the only pargana respecting which I have any sort of doubt is Alamnagar.

I think even there it is not absolutely necessary to defer the imposition of the Government demand for a few years. It is one of the best parganas for soil and water: there is more culturable land to be broken up than there is cultivated.

The population per square mile almost equals that of Great Britain, it is 225 souls to the mile, and, according to the printed documents I have, Great Britain had 228 souls to the square mile.

The Thákurs, though, are idle and extravagant, they really cumber the ground, and in these hard times I cannot advise the authorities to give them progressive jamas; note the proportion of irrigation to dry fields, and this is understated, for they always keep back irrigation just before survey; note, again, the extent of culturable, there is half as much more good waste than there is cultivated land.

The rate even now of the assessment on the cultivation is under Rs. 2 per acre and this cannot be considered high.

229. It is possible as I am leaving that these Alamnagar men may, although they have given in their kabuliats, endeavour to get reductions, and of course they will not set to work and break up their waste land, until they feel assured that the jamas are to be maintained.

They have the remedy in their own hands, even now they pay under Rs. 2 an acre and if they are to bear their share of the burdens of the country they must pay as I have assessed them.

230. However, the pargana altogether is a small one, the whole demand on it is only Rs. 24,517, it will be observed that by average revenue rates the demand would be Rs. 26,083 (the total of the different classes, see para. 188), and these rates were very carefully ascertained. Had it not been for the sudden rise, I should certainly have put on Rs. 28,000, because there are such capabilities for increase in this pargana, there being so much good jungle and waste to come up.

231. The regular demands came in force as follows:—

<i>Tahsil.</i>		<i>Kharif.</i>
Sandila	...	74 fasli
Hardoi	...	ditto.
Bilgram	...	75 fasli.
Shahabad	...	76 fasli.

The kabuliats in Sandila and Hardoi were, on the whole, filed readily, and I have heard of no complaints of over-assessment; there are no kabuliats unfiled.

I had to revise a few of my first attempts, but the proportion was very small; I had a little more trouble in Hardoi with the kabuliats, and this might have been expected as the rise was much greater in the Hardoi tahsil. (See statement para. 186.)

SECTION II.

REVISION OF ASSESSMENTS.

232. With regard to the kabuliats in tahsils Bilgram and Shahabad, Mr. Bradford makes no remarks: there would appear, however, to have been more trouble there, for the following kabuliats remained unfiled:—

Name of Pargana.	Total Number of villages.	Number unsigned.	Number subsequently reduced.
Pali	92	33	20
Pachoha	80	8	4
Katiari	80	4	3
Saromannaggar	42	2	...
Alamnagar	43	1	1
Sandi	141	1	...
Bāwan	69	1	1

233. Mr. Bradford's hopes of fair harvests and reduced indebtedness were not fated to be realized.

The landowners, subsequent to the settlement, have sold and mortgaged their land as follows. Where mortgages have

eventually resulted in sales the transaction will be shown twice in the statement :—

Year.			Sales.	Mortgages.	Total.
			Rs.	Rs.	Rs.
1276	Fasli	...	47,320	2,69,676	3,16,996
1277	"	...	70,967	3,93,887	4,64,854
1278	"	...	97,089	2,57,510	3,54,599
1279	"	...	97,588	3,31,264	4,28,852
1280	"	...	1,75,999	4,56,085	6,32,084
7281	"	...	1,15,928	4,04,670	5,20,598
1282	"	...	1,60,514	2,61,411	4,21,925
1283	"	...	1,08,419	4,11,273	5,19,689

234. Except perhaps during '77 and '78 fasli, or latterly in '82 and '83 fasli, the revenue reports show little else besides scanty crops, damage and destruction even to these, and increasing fallow year by year. Floods injured the kharif chiefly in lowlying lands in '77 fasli, and almost destroyed it in the river parganas in '78 fasli. The large transfers of property are noted in the report for the year, and also the impoverished condition of the people, and their unpreparedness for the increased assessments. The apparent over-assessment in talúqá Sawaijpur is mentioned, and it is stated that complaints against the assessment were most frequent in tahsíl Hardoi, where the most culturable waste existed.

In '79 fasli the almost total destruction of the kharif in 5 parganas, and its general failure over the district, the poor outturn of the rabi crops, and its destruction by hail in numerous villages in four parganas are noticed.

The many changes in the ownership of property are said to denote "an annual recurring pressure which can only lead to an absolute change of proprietorship." The Deputy Commissioner "affirms with confidence that the money borrowed during the year, save a fraction or so, was taken to pay the revenue, and for no other purpose. The zamindars have been, and are, unable to meet the enhanced assessment. There has been a deficiency of assets for three years. I am not in a position to say that the settle-

ment officer's jama, taking a favorable year, is too heavy, though some villages will require reduction."

In '80 fasli the rabi crops suffered for want of rain.

In '81 fasli the kharif was a very scanty one all over the district, except the river parganas. The rabi crop also was far below the average; large tracts of land remained uncultivated for want of moisture in the soil.

The bhúr villages along the Gumti, especially in pargana Gopamau, suffered much; severe frost also occurred.

The balances of revenue for six years after settlement were as follows :—

Year.	<i>Revenue balances real.</i>								
	In liquidation.			Doubtful.			Irrecoverable.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
1276 Fasli, 1868-69	26,353	0	1	...			3,154	10	3
1277 " 1869-70	51,078	5	1	...			35,856	15	5
1278 " 1870-71	9,231	6	11	...			1,635	12	9
1279 " 1871-72	30,583	6	10	13,254	5	8	34,027	10	0
1280 " 1872-73	25,370	4	4	...			17,577	9	4
1281 " 1873-74	1,38,711	4	2	52,989	14	5	12,680	10	0

235. Complaints of over-assessment now became numerous, and in December, 1873, instructions were issued regarding the method to be adopted in dealing with petitions against the assessment, and a careful enquiry was made in a certain number of selected villages with a view to ascertain the general correctness or otherwise of the assessment.

In December, 1873, His Excellency Lord Northbrook issued instructions with a view to striking off irrecoverable balances, suspending demands too suddenly imposed, and generally relieving the universal distress in the country. The following suspensions in demand were granted pending revision of assessment, to persons only who were in actual distress; well-to-do landowners, who considered themselves aggrieved in the matter of assessment, were left to proceed by petition.

Suspension of demand.

Pargana.			Total number of vil- leges.	Number of villages in which petitions were given.	Number of suspen- sions.	Total demand.	Amount suspended.
						Rs. a. p.	
Sandila	...	...	213	50	28	192,551 13 9	4,139
Gondwa	...	...	117	17	54	105,025 5 2	8,137
Kalianmal	...	...	72	8	35	46,334 6 1	4,810
Balamau	...	...	14	4	6	20,367 7 0	1,799
Total	...	...	416	79	123	3,64,279 0 0	18,885
Bangar	...	...	96	22	28	85,746 12 2	5,482
Barwan	...	...	69	17	33	28,267 0 0	3,233
Sara, South	...	...	30	6	11	27,506 9 3	1,343
Bawan	...	...	57	15	10	45,286 11 8	1,276
Gopamau	...	...	240	40	63	1,74,675 11 5	11,141
Total	...	...	492	100	145	3,61,482 12 6	22,475
Shāhabād	...	...	143	9	11	89,666 5 4	1,388
Saromannagar	...	...	42	10	7	22,342 0 0	510
Alamnagar	...	...	43	5	9	24,143 0 0	1,440
Pachpoha	...	...	80	7	15	46,268 2 6	1,518
Sara, North	...	...	55	16	9	32,302 4 0	1,004
Mansurnagar	...	...	25	5	3	11,099 0 0	155
Pali	...	...	92	37	8	35,974 0 0	587
Pehani...	...	...	81	12	13	41,320 1 1	993
Total	...	...	561	101	75	3,03,114 12 11	7,595
Bilgram	...	...	*129	5	28	75,922 6 0	2,781
Kaliari	...	...	80	5	10	58,321 0 0	2,142
Kachhanda	...	...	34	7	26	33,855 6 0	5,330
Sandi	...	...	*145	13	26	1,23,536 10 0	6,046
Mallawan	...	...	123	17	31	1,02,178 0 0	8,406
Total	...	...	511	47	121	3,93,813 6 0	24,705
GRAND TOTAL	...	...	1,980	327	464	14,22,689 15 5	73,660

*Includes certain villages received from Farukhabad.

236. The method observed in revising the assessments was as follows.

For every mauza a jamabandi in either one or other of the following forms was filed :—

No. 1.—*Form of jamabandi to be used in villages where rent is paid in cash.*

Name of cultivator.	Number of field.	Name of field.	Area in standard bighas.	Rent.	Remarks.

No. 2.—*Form of jamabandi to be used where corn rents are paid.*

1	2	3	4	5	6	7	8		9	10	11
Number of cultivator.	Name of cultivator.	Caste.	Crop.	Number of field.	Khasrah number of fields	Area standard bighas.	Batai.	Kan-kut.	Share of landlord in maunds.	Value of column 9 at market price.	Remarks.
							Total produce in maunds.	Total kut.			

This jamabandi is first tenantwar and secondly jinswar.

Column 5.—Contains the number of fields belonging to one cultivator under the same crop.

- „ 6.—The Khasrah number of those fields.
- „ 7.—The area in standard bighas according to the khasrah of those fields.
- „ 8.—The actual or the estimate of the whole produce of the fields in column 5, as the case may be.
- „ 9.—The landlord's share after the Khúr, Gaon Kharch, &c., have been deducted and adjusted.
- „ 10.—The value according to the price paid at the kharihan by the Baipari for each kind of grain.
- „ 11.—Should show the rate of division of crop and the price of grain used, to fill column 10.

The one being applicable to cash rents, the other to corn rents, if both prevailed both jamabandis were filed, except where the corn rents were trifling and confined to the extreme outlying lands of the village, for these the patwáris' money valuation in rent rates was accepted, if at all fair, *prima facie*.

After putting a fair rate on the sír and rent-free land in the case of money rents, and after raising any favorable rates of Batai to the normal rate in corn rented jamabandis if the total assets differed considerably from an amount double the revenue, a munsarim was then deputed to test and verify the jamabandis and to compare them with the khasras, particularly with the object of seeing whether any, and how much, land had gone out of cultivation. The verification was made by the examination of patwáris and of tenants as to the entries under their names, and, if necessary, by an examination of the lands.

237. After verification in the case of money-rented villages, a rent statement No. 3. in the following form was prepared.

The kinds of holdings were—

Sír Khud Kasht.
" Shikmi.
Brahmans.
Thakurs.
Kurmis, Kachis, and Muraos.
Others.
Rent-free land.

This classification supposes that, generally speaking, "the others" that is, people other than the first five classes, pay what may be regarded as a fair rent for their lands, and that their rents may be used as a basis on which to found rents for the remaining classes.

The classification of soils was as follows:—

1. Dúmat irrigated.
2. Do. unirrigated.
3. Matiar irrigated.
4. Do. unirrigated.
5. Bhúr irrigated.
6. Do. unirrigated.

The object of this statement is to show the average rent recorded in the jamabandi for each of the above kind of holdings in each of the above classes of soil; it shows each cultivator's holding in each class of soil in one line, and as the arrangement is according to the kind of holding, the consequence is that we obtain as a result the actual rate of rent paid on the irrigated dúmat, for example, by sír holders, Brahmans, Thakurs, Kachis, and Chamars, &c.

This rent-rate is found for the Brahmans, *e.g.*, by adding the areas of the fields held by the Brahmans in the irrigated dúmat and the rents also, and by dividing the latter by the former. Biswas in total areas and pies in the rates of rent were excluded.

238. These areas and rents were entered in the statement No. 4, which shows in one page the average rate paid on each class of soil by each class of cultivator in the village; under the head of "proposed" were entered any revised rates that the assessing officer thought proper to put on any particular class of land after comparison with those lands which paid better rents.

No. purwas. <i>Cultivated bighas.</i>	Statement No. 4, No. village.	Pattidari, or as it may be, summary jama.
Banjar ...	Chahi Bighas.	Packa wells, depth.
Baghs ...	Abi "	Katcha ditto.
Tals ...	Unirrigated.	
Site ...	Dumat Bighas.	
Usar ...	Matiar "	
	Bhūr "	
Total ...		

Detail of assessment.

Class.	Area.	Jama-bandī.		Proposed.			Rent for assessment.	Remarks.
		Rent.	Rate.	Rate.	Rent.	Total.		
Sir	1						Rent.	<p>NOTE.—This paper is to be prepared in English. The Nos. 1 to 6 refer to the kind of soil ; 1 is dumat irrigated and 6 is bhūr unirrigated. Odds irrigation, evens not. The areas are to be given in standard bighas as in the khasra. The rate in rupees and areas. The proposed alterations are made by putting revised rates in the column of rates under proposed. Where no revised rate is entered, the rate of the jamabandi is accepted and shown in the total. The reason for altering the rates should be given in this column of remarks. The columns area and jama-bandī are to be filled up before the assessing officer visits the village, the column "proposed" after he has done so. "Rent," under rent for assessment is the rent shown in "total" under proposed. Half the total of rent for assessment is the new jama to which the cesses are to be added, at 2½ per cent, on it ; what the rent-free land is, nankar, shankalap, chakrana, &c., should be stated in the column of remarks.</p>
"	2						Waste.	
"	3						Groves.	
"	4							
"	5						Total.	
"	6							
Total ...								
Shikmī	1							
"	2							
"	3							
"	4							
"	5							
"	6							
Total ...								
Brahman	1							
"	2							
"	3							
"	4							
"	5							
"	6							
Total ...								
And similarly for Thakurs, Kurmis, &c., others rent-free with a grand total.								

239. To enable the assessing officer to compare the different classes of land, a small book in the following form was prepared, to be taken to the village, and also a tracing of the shajra, colored with a separate color for each class of cultivator, by means of which he could see the lands of the same description paying fair and low rents, and judge how to deal with the latter.

STATEMENT No. 5.

Abstract classified rent-roll of the mauza.

Holdings.	1		2		3		4		5		6		Remarks Note,
	Area.	Rate.	Area.	Rate.	Area.	Rate.	Area.	Rate.	Area.	Rate.	Area.	Rate.	
Sir											The area can be entered in red and the rates in black ink. The rates in this are those of the Jama-bandi.
Shikmi											
Brahmans											
Thakurs											
Kurnis, &c.											
Others											
Rent-free											

Cultivated.
Banjar.

Chahi.
Abi.

Chhaperband.
Pahikasht.

Usar.
Jama.

Remarks made on visiting the village and proposed change of rates determined on.

Where there were sir lands paying low rents, the rents were raised after comparison with similar lands held by "the others." Thakurs and Brahmans holding large areas were in general not compelled to pay quite so much as low caste tenants. The rates paid by Kurmis being always the highest for similar lands in the village, were not used for assessing the lands of high caste tenants.

Where the village was held by Musalmans or Kayaths, the zamindari class appeared among "the others" and their fields were eliminated from statement No. 3, and average rates were struck on the remainder.

Half of the total under rent for assessment was taken as the jama to which cesses at $2\frac{1}{2}$ per cent. were added.

240. In the case of corn rents jamabandis were prepared for as many years as possible up to five. They were tested by an examination of tenants, as to the fields, crops, and outturn, and particularly as to the prices, a list of average prices for as many years as could be got being given at the foot. Also a calculation of the difference in the result if the lands held at more favorable rates of division had been divided at the ordinary rate.

A statement in the following form was then prepared :—

No. of Purwas cultivated.			Village.	No.	Pattidari, or as it may be, Summary jama.
Banjar	...	...	Chahi.	P. Wells Depth.	Chapparband Assami.
Baghs	...	...	Abi.	K. W.	Pahikasht do.
Tals	...	...	Unirrigated.		
Site	...	...	
Usar	...	...	
Total	...	...	Dúmat. Matiar. Bhúr.		Chaukidars. Bulahar.

Detail of assessment.

Total amount of column 10 of jamabandi.	Correction for lands held at special rate of Batai.	Rent free land.	Waste.	Groves.	Total.
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Those who hold at special rates of batai should be mentioned. Details of the rent-free land should be given in the remarks, and it should be valued, when the villages are visited, with the assistance of the patwári.

Columns 1 and 2 can be filled up before the village is visited, the others after.

This paper is to be prepared in English, areas to be given in standard bighas from the khasra.

Half of the total was taken as the jama, the cesses being added.

241. The officer assessing was not in all cases bound by these jamas, but expected to give fully detailed reasons in his remarks when departing from them.

Waste was not assessed, Tin or pattáwar grass, where sold for a good price, was assessed; fish, fruits, singharas, parjot, &c., were in general not included in the assets.

Groves were rarely found to exceed the limits of 10 per cent. of the area, and were not assessed.

242. The Bīlgram and Sandīla tahsīls were revised by Sayad Gulam Haidar Khan, Extra Assistant Commissioner, and the Shahahad and Hardoi tahsīls by Mr. Blennerhassett, Assistant Commissioner, and Mirza Kalb Ali Khan, Extra Assistant Commissioner. The general result of the revision is given below. The regular demand is given from the tauzih, allowing for all changes since regular settlement, from alluvion, diluvion, taking up land for Government, &c.

The present reduction in demand amounts therefore to Rs. 1,17,727-7-0, and this sum will eventually decrease to Rs. 92,550-6-0, as the demands increase progressively.

Name of Pargana.	Total number of villages in pargana including waste land grants.	Number of villages revised.	Summary demand.	Regular demand exclusive of cesses for 1282 fasli.	REVISED DEMAND PROGRESSIVE.	
					1st Year.	
			Rs.	Rs. a. p.	Rs. a. p.	
Sandila ...	213	78	1,35,029	1,92,551 13 4	1,82,538 3 0	
Gondwa ...	117	71	97,039	1,05,025 5 2	92,396 8 2	
Kalianmal ...	72	43	41,569	46,334 6 1	42,003 6 1	
Balamau ...	14	10	18,012	20,367 7 0	18,375 7 0	
Total ...	416	202	2,91,649	3,64,279 0 0	3,35,313 8 3	
Shahabad ...	143	20	71,527	89,666 5 4	86,614 5 4	
Sara, North ...	55	25	23,683	32,302 4 0	30,056 12 8	
Pihani ...	81	25	24,310	41,320 1 1	39,483 2 8	
Pachhoha ...	80	22	25,837	46,268 2 6	43,099 2 6	
Alamnagar ...	43	14	12,937	24,143 0 0	19,498 0 0	
Saromannagar ...	42	17	16,487	22,342 0 0	21,182 0 0	
Mansurnagar ...	25	8	8,652	11,099 0 0	10,516 0 0	
Pali ...	92	45	25,197	35,974 0 0	32,168 0 0	
Total ...	561	176	2,08,630	3,03,114 12 11	2,82,597 7 2	
Sandi ...	*145	39	1,03,321	1,23,536 10 0	1,17,837 15 0	
Bilgram ...	*129	33	55,677	75,922 6 0	73,218 6 0	
Katiari ...	80	15	36,204	58,321 0 0	56,526 0 0	
Kachandau ...	34	33	23,082	33,855 6 0	26,082 8 0	
Mallawán ...	123	48	69,209	1,02,178 0 0	93,850 3 0	
Total ...	511	168	2,87,493	3,93,813 6 0	3,67,515 0 0	
Báwan ...	57	25	30,520	45,286 11 8	42,085 1 8	
Sara, South ...	30	17	22,110	27,506 9 3	25,891 7 2	
Bangar ...	96	50	51,132	85,746 12 2	76,779 13 2	
Barwan ...	69	50	18,560	28,267 0 0	23,079 0 0	
Gopamau ...	240	103	1,06,618	1,74,675 11 5	1,51,701 3 0	
Total ...	492	245	2,28,940	3,61,482 12 6	3,19,536 9 0	
GRAND TOTAL ...	1,980	791	10,16,712	14,22,689 15 5	13,04,962 8 5	

In these numbers are included certain villages received on transfer from Farukhabad.

Name of Pargana.	Total number of villages in pargana including waste land grants.	Number of villages revised.	REVISED DEMAND					
			2nd Year.		3rd Year.		4th Year.	
			Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
Sandila ...	213	78	1,82,677	3 0	1,82,815	3 0	1,82,927	3 0
Gondwa ...	117	71	92,551	8 2	92,700	8 2	92,850	8 2
Kalianmal ...	72	43	42,003	6 1	42,003	6 1	42,003	6 1
Balamau ...	14	10	18,413	7 0	18,451	7 0	18,482	7 0
Total ...	416	202	3,35,645	8 3	3,35,970	8 3	3,36,270	8 3
Shahabad ...	143	20	86,832	5 4	87,132	5 4	87,606	5 4
Sara, North ...	55	25	30,056	12 8	30,139	12 8	30,289	12 8
Pihāni ...	81	25	39,563	2 8	39,663	2 8	39,813	2 8
Pachhoha ...	80	22	43,128	2 6	43,203	2 6	43,278	2 6
Alamnagar ...	43	14	19,769	0 0	20,080	0 0	20,550	0 0
Saromannagar ...	42	17	21,182	0 0	21,142	0 0	21,263	0 0
Mansurnagar ...	25	8	10,516	0 0	10,516	0 0	10,516	0 0
Pali ...	92	45	32,193	0 0	32,193	0 0	32,532	0 0
Total ...	561	176	2,83,240	7 2	2,84,109	7 2	2,85,848	7 2
Sandi ...	* 145	39	1,17,848	15 0	1,17,868	15 0	1,18,079	15 0
Bilgram ...	* 129	33	73,218	6 0	73,218	6 0	73,280	6 0
Katiāri ...	80	15	56,526	0 0	56,526	0 0	56,722	0 0
Kachandau ...	34	33	26,277	8 0	26,472	8 0	26,903	9 0
Mallāwān ...	123	48	94,003	3 0	94,415	3 0	94,574	3 0
Total ...	511	168	3,67,874	0 0	3,68,501	0 0	3,69,560	1 0
Bāwan ...	57	25	42,085	1 8	42,156	1 8	42,256	1 8
Sara, South ...	30	17	25,891	7 2	25,891	7 2	25,924	7 2
Bangar ...	96	50	76,916	13 2	77,509	13 2	77,809	13 2
Barwan ...	69	50	23,154	0 0	23,229	0 0	23,413	0 0
Gopamau ...	240	103	1,52,351	3 0	1,53,271	3 0	1,53,880	3 0
Total ...	492	245	3,20,398	9 0	3,22,057	9 0	3,23,263	9 0
GRAND TOTAL ...	1,980	791	13,07,158	8 5	13,10,638	8 5	13,14,962	9 5

* In these numbers are included certain villages received on transfer from Farukhabad.

PROGRESSIVE —(continued).

6th Year.	6th Year.	7th Year.	8th Year.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1,83,013 3 0	1,63,090 3 0	1,83,139 3 0	1,83,188 3 0
93,002 8 2	93,016 8 2	93,031 8 2	93,046 8 2
42,003 6 1	42,003 6 1	42,003 6 1	42,003 6 1
18,527 7 0	18,565 7 0	18,603 7 0	18,641 7 0
3,36,546 8 3	3,36,675 8 3	3,36,777 8 3	3,36,979 8 3
87,824 5 4	88,024 5 4	88,303 5 4	88,303 5 4
30,510 12 8	30,692 12 8	30,772 12 8	30,854 12 8
39,958 2 8	39,958 2 8	39,958 2 8	39,958 2 8
43,783 2 6	43,883 2 6	43,979 2 6	43,979 2 6
20,964 0 0	21,357 0 0	21,782 0 0	22,098 0 0
21,645 0 0	21,645 0 0	21,729 0 0	21,729 0 0
10,549 0 0	10,549 0 0	10,549 0 0	10,549 0 0
32,997 0 0	33,067 0 0	33,255 0 0	33,264 0 0
2,88,231 7 2	2,89,176 7 2	2,90,328 7 2	2,90,735 7 2
1,18,120 15 0	1,18,820 15 0	1,18,303 15 0	1,18,303 15 0
73,356 6 0	73,405 6 0	73,467 6 0	73,467 6 0
56,794 0 0	56,794 0 0	57,022 0 0	57,022 0 0
27,464 9 0	27,464 9 0	27,556 9 0	27,556 9 0
94,698 3 0	94,962 3 0	94,982 3 0	95,009 3 0
3,70,434 1 0	3,70,747 1 0	3,71,332 1 0	3,71,352 1 0
42,755 1 8	42,855 1 8	42,955 1 8	43,079 1 8
26,181 7 2	26,181 7 2	26,215 7 2	26,215 7 2
98,469 13 2	78,997 13 2	79,144 13 2	79,201 13 2
23,903 0 0	24,036 0 0	24,244 0 0	24,282 0 0
1,54,717 3 0	1,55,224 3 0	1,55,697 3 0	1,56,963 3 0
3,26,026 9 0	3,27,344 9 0	3,28,256 9 0	3,28,691 9 0
13,21,238 9 5	13,23,943 9 5	13,26,694 9 5	13,27,658 9 5

Name of Pargana.	Total number of villages in pargana including waste land grants.	Number of villages revised.	REVISED DEMAND PROGRESSIVE.—(concluded.)		
			9th Year.	10th Year.	11th Year.
			Rs. a. p.	Rs. a. p.	Rs. a. p.
Sandila ..	218	78	1,83,236 3 0	1,83,236 3 0	1,83,236 3 0
Gondwa ...	117	71	93,063 8 2	93,063 8 2	93,063 8 2
Kalianmal ...	72	43	42,003 6 1	42,003 6 1	42,003 6 1
Balamau ...	14	10	18,679 7 0	18,717 7 0	18,761 7 0
Total ...	416	202	3,36,982 8 3	3,37,020 8 3	3,37,064 8 3
Shahabad ...	143	20	88,303 5 4	88,476 5 4	88,476 5 4
Sara, North ..	55	25	30,854 12 8	30,854 12 8	30,854 12 8
Pihani ...	81	25	39,958 2 8	40,061 2 8	40,061 2 8
Pachhoha ...	80	22	43,979 2 6	44,284 2 6	44,284 2 6
Alamnagar ...	43	14	22,098 0 0	22,098 0 0	22,098 0 0
Saromanagar...	42	17	21,729 0 0	21,911 0 0	21,911 0 0
Mansurnagar,	25	8	10,549 0 0	10,549 0 0	10,549 0 0
Pali ...	92	45	33,264 0 0	33,468 0 0	33,468 0 0
Total ...	561	176	2,90,735 7 2	2,91,702 7 2	2,91,702 7 2
Sandi ...	*145	39	1,18,303 15 0	1,18,303 15 0	1,18,303 15 0
Bilgram ...	*129	33	73,467 6 0	73,467 6 0	73,467 6 0
Katiari ...	80	15	57,022 0 0	57,022 0 0	57,022 0 0
Kachhandan ...	34	33	27,556 9 0	27,782 9 0	27,782 9 0
Mallawan ...	123	48	95,022 3 0	95,037 3 0	95,037 3 0
Total ...	511	168	3,71,372 1 0	3,71,613 1 0	3,71,613 1 0
Bawan ...	57	25	43,079 1 8	43,350 1 8	43,350 1 8
Sara, South ...	30	17	26,215 7 2	26,447 7 2	26,447 7 2
Bangar ...	96	50	79,201 13 2	79,306 13 2	79,306 13 2
Barwan ...	69	50	24,391 0 0	24,536 0 0	24,536 0 0
Gopamau ...	240	103	1,55,963 3 0	1,56,119 3 0	1,56,119 3 0
Total ...	492	245	3,28,850 9 0	3,29,759 9 0	3,29,759 9 0
GRAND TOTAL,	1,980	791	13,27,940 9 5	13,30,095 9 5	13,30,139 9 5

* In these numbers are included certain villages received on transfer from Farukhabad.

Note.—Excludes the jungle of 5 villages.

The following statement shows the area and revenue of lands released either for certain lives or in perpetuity.

The largest grant is that of Rāja Hardeo Bakhsh, C.S.I., in pargana Gopamau :—

Pargana.	Mudfis released for lives.		Mudfis released in perpetuity.	
	Area in acres.	Jama.	Area in acres.	Jama.
1	2	3	4	5
		Rs. a. p.		Rs. a. p.
Bāwan	324 0 0	1,384 0 0	358 0 0	425 0 0
Sara, North	414 0 0	415 0 0	...	...
Sandi	5,066 0 0	6,114 0 0	839 0 0	1,716 0 0
Gopamau	721 0 0	903 0 0	12,811 0 0	12,700 0 0
Bilgram	6 0 0	31 0 0	261 0 0	448 0 0
Kachhandau	151 0 0	259 4 6	75 0 0	95 0 0
Maliāwān	103 0 0	154 0 0	111 0 0	201 0 0
Sandila	3,553 0 0	4,768 0 0	229 0 0	325 0 0
Kalianmal ... ..	...	...	...	...
Pihāni Pandarwan	2,502 0 0	2,782 0 0	41 0 0	40 0 0
Shahabad	318 0 0	451 0 0	...	...
Alamnagar	3,111 0 0	2,081 0 0	...	...
Mansurnagar ... ..	...	...	...	...
Pali	332 0 0	571 0 0	...	...
Barwan ... ..	...	...	1,048 0 0	1,171 0 0
Total	16,591 0 0	19,913 4 6	15,773 0 0	17,121 0 0

These figures allow for the resumptions of revenue-free tenures up to date of this report, and Rāja Ajit Singh's revenue-free tenure granted subsequently to the regular assessment is included, they will therefore not tally with the areas given in column 8, Appendix v.A.

243. During the last years of native rule, the country was in a state of anarchy, and a vast number of blood feuds and disputes concerning rights in land existed, which on the annexation of the province naturally led to great and costly litigation; shortly afterwards the mutiny took place, again introducing general disorder and insecurity. On the reoccupa-

tion of the province, many orders new to the people such as for general disarmament, levelling forts, clearing jungles, had to be carried out by subordinate agency, a summary settlement was made, and large establishments employed for demarcations, survey, and field measurement, who lived upon the resources of an ignorant people like a swarm of locusts.

Litigation for the most part was carried on from the lowest to the highest courts, and a suitor failing to obtain one grade of rights would commence again a suit for the lower grades of rights, till he succeeded or could litigate no longer; the money necessary for litigation was borrowed at high interest, and paid to pleaders, who enjoyed a rich harvest of fees.

Large numbers of men who previous to the mutiny lived on their wages as servants, being thrown out of employ, returned to their villages to claim a share therein, and to increase the general litigation.

The country, in short, was passing through a revolution from a state of anarchy to one of civilized Government, and ten years after annexation it had not recovered from the evil-effects of its former state, nor had it yet experienced that peace and quiet for which British rule is so justly appreciated.

The time however was one of financial pressure, and hence it happened that the enhanced assessments were imposed on a people exhausted by their struggles for their rights, with more than usual haste.

244. After the mutiny a great impetus was given to agriculture by many persons turning their attention to it who had lost all other employments. The summary Government demand was moderate, prices were high, trade was more than usually active, land which had long lain fallow during native rule returned good crops, survey and assessment took place during the portion of the cycle of weather when good seasons predominated, there was an absence of floods in the hot weather and plentiful rain in the cold weather. The area measured as cultivated was therefore far above the average, and the crops sometimes high enough to overwhelm the settlement

officer's horse, though accurately weighed and measured by Government officers afforded no correct standard for an average of years. Hardly was assessment over when the order of nature brought back the bad seasons, hail and floods appeared and winter rains ceased. Export trade abated and prices fell, lands surveyed as irrigated from wells, ceased to be so for many years, owing to quicksands caused by excessive and untimely rains, the worst description of cultivated land would hardly return the seed sown in it, and much became fallow, the better land gave but poor crops, and over-assessment aided in impoverishing the people. This state of things, though evident now many years after the event, was probably by no means clear at the time it occurred, and taking into consideration the methods and means of assessment available, it was perhaps unavoidable. The district of Hardoi is by no means the only one suffering from similar causes, it is therefore no matter for surprise that villages were classed higher than they should have been; that *bhūr* land appeared better than it was; that the severe effects of floods failed to be noticed; and that much land, which from its inferior quality or from being periodically submerged must frequently be uncultivated, has been assessed as a permanent source of income to the zamindar.

245. Experience in the North-Western Provinces shows that assessments based on rates are in general favorable to good villages, but press heavily on poor villages (para. 64) Direction to settlement officers.

The assessment of Hardoi is no exception to this rule. large villages with good lands throughout, and extensive irrigation, with numerous resident tenants, and producing sugar and cotton, opium and tobacco, these villages are lightly assessed. Parganas Shahabad and Malláwán afford numerous instances.

Villages with a fair amount of advantages and disadvantages appear to be on the whole not unfairly though rather tightly assessed; villages liable to floods appear to be generally over-assessed, and much of the western and southern parts of the district come under this head, as well as other villages where there are large *jhíls*. It is the small villages, with the worst description of soil, with no houses, or a most

one or two resident tenants, and therefore dependent on precarious cultivation by tenants of other villages ; with no irrigation, or next to none, villages overrun with deer and producing little besides the coarser kharíf grains, where the over-assessment is most marked. Pargana Pachhoha contains some such villages. Parganas Bawan, Bangar, Pali, and Barwan contain more, while pargana Gopamau has perhaps the most. In the latter pargana numerous villages on the Gumti appear to have been assessed at sums higher than average assets, other villages have been leased for considerable periods at sums about averaging the Government demand, or mortgaged to bankers and deserted by them, or sold to men who have bitterly repented their bargains. Gopamau itself is the centre of a group of villages, such as Shahzadnagar, Bazidnagar, Dariabad and Kachnari, &c., all heavily over-assessed and the cause of ruin to their possessors: perhaps the climax was reached in mauza Khushalpur assessed in the former settlement at Rs. 9, and at regular settlement at Rs. 124. This village for three years yielded a nikási of Rs. 8 per annum, and for three years more went entirely out of cultivation, the owners out of assets amounting to Rs. 24 having to pay revenue amounting to Rs. 744.

246. The method used in revising the assessments being essentially different from that used at regular assessment, any comparison of soil rates under the two systems is a matter of great difficulty.

There is no difficulty, however, in showing where the rates used at regular assessment failed : from the statements at paras. 187-188, it will be seen that, with very few exceptions, the revenue rates used were directly based on the rent-rates found applicable to dúmat and matiar soils, and although a careful enquiry had proved that bhúr rent-rates were universally much lower than those of matiar and dúmat, yet no special bhúr revenue rate was fixed.

The worst soils were assumed to be equal to the best, the result being that bhúr villages were heavily over-assessed.

For example, mauza Bazidnagar, pargana Gopamau 4th class, contained five acres unirrigated dúmat, and 184 acres

unirrigated bhúr. To this a 12-anna rate was applied, though the statement at paras. 187-188 shows that according to the settlement officer's enquiries an eight-anna rate should have been used. Khushalpur, pargana Gopamau, 4th class, contains 25 acres unirrigated dúmat, 175 acres unirrigated bhúr ; a 12-anna rate was used : here, again, the statement shows that an eight-anna rate should have been used for the bhúr. In short, the rate used was 50 per cent. higher than was justified by the settlement officer's enquiries ; this error is traceable throughout two tahsils as then constituted containing the parganas Balamau, Kalianmal, Gondwa, Sandila, Báwan, Bangar, Sara, and Gopamau. In these parganas the settlement officer followed the rates entered in statement para. 187. In tahsíl Bilgram Mr. Bradford then assessed parganas Malláwán, Sandi and Katiári ; and here for the first time a bhúr rate is used, and the rates reported in statement at para. 187 are frequently departed from. In the Shahabad tahsíl, then consisting of parganas Alamnagar, Mansurnagar, Pihani, Shahabad, Saromannagar, Barwan, Pali, and Pachhoha, a bhúr rate is used when necessary. The reported rates are departed from, the departure being greatest in Pihani, Saromannagar, Barwan and Pali. Occasionally two or three different rates are used for one classification of soil, the proportions for each rate being calculated apparently in a purely arbitrary manner. The departures on the whole appear to be in favor of a more lenient rate than that reported, and indeed the three last of the above parganas are the worst in the tahsíl.

It would appear that the more experience the settlement officer gained, the more he departed from the rates originally fixed by him. The zamindars on the bhúr who complain of having been assessed on " acres " and " areas " instead of on the value of their lands, have therefore much foundation for their statements.

247. The following table will show to what extent each pargana was likely to suffer from the absence of any bhúr rate. It has unfortunately happened that the two tahsils in which the bhúr rate was not used were those with the largest area of unirrigated bhúr :—

Name of pargana.	Goind.	Dumat.		Matiar.		Bhar.	
		Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
Sandila ...	...	25,717	35,690	5,619	10,966	2,380	27,476
Gondwa ...	...	10,702	21,216	1,405	2,349	1,007	19,019
Kaliánmal ...	...	5,380	12,309	929	2,057	167	5,083
Balamau ...	...	2,192	4,801	198	676	368	3,207
Total	...	43,991	74,016	8,151	16,048	3,872	54,785
Gopamau ...	...	21,240	36,529	4,653	9,372	2,085	34,444
Bawan ...	...	7,618	8,307	441	790	1,373	10,107
Sara ...	...	13,684	10,711	733	956	714	3,823
Bangar ...	...	11,704	17,710	1,794	3,677	2,924	15,121
Total	...	54,246	73,257	7,621	14,795	7,096	63,495
Bilgram ...	25	7,439	10,517	3,609	6,716	1,447	a 14,032
Kachandau ...	...	5,426	5,370	1,650	2,844	145	1,747
Katiári ...	...	4,370	17,032	1,640	12,862	155	2,628
Sandi ...	...	6,692	23,971	3,646	21,887	545	b 9,760
Malláwán ...	...	15,724	14,624	4,120	4,769	1,490	12,304
Total	25	39,651	71,514	14,665	49,078	3,782	40,471
Shahabad ...	2,316	13,711	5,402	4,913	8,426	647	6,821
Alamnagar ...	632	6,278	3,925	417	1,164	13	5
Pachhoha ...	40	8,744	9,109	1,901	2,566	3,117	16,889
Fali ...	193	5,229	6,494	1,623	2,354	1,013	12,637
Piháni ...	683	7,898	14,744	700	1,655	52	1,661
Saromannagar ...	450	2,410	2,704	1,736	2,915	307	2,984
Mansurnagar ...	287	1,869	2,305	381	1,149	15	104
Barwan ...	47	4,828	4,020	2,604	3,262	316	5,886
Total	4,598	50,967	58,703	14,275	23,491	5,480	46,487
GRAND TOTAL	4,623	188,855	277,490	44,712	103,412	20,230	205,238

a 1858 unclassified accrued since from Farukhabad.

b 668 ditto ditto.

248. It has been remarked in settlements in Benares and Rohilkhand, that the success of a settlement is endangered by the demand of the mahál being unjustly distributed over the component parties.

Instances of incorrect distribution of demand in Hardoi are sufficiently numerous to show that this defect has not been wanting, and cannot be overlooked ; pattidars, when left to distribute the demand among themselves, have been said to do so much as tigers divide their prey. If the demand is distributed by order of the settlement officer, it is usually done by some subordinate official following the settlement officer's rates. It is generally found that the larger and better portion of the mahál in such distribution gets off more lightly than the smaller and poorer portion ; a settlement too proposes only to show the constitution of the village as it exists, it does not profess to leave it as it should be.

A civil court is also unable to settle disputes among the brethren ; to do this, a batwara popularly known as "bando-bast-ka-bachhá" is absolutely necessary ; yet, till quite recently, the laws have been unfavorable to the speedy disposal of these cases.

"The fault is in the institutions of Government, not in the people. Government is bound to make such laws and appoint such tribunals to administer and enforce those laws, as may enable the people to get their disputes decided in time to pay their revenue, and obviate the necessity of ruining a tribe for the perverseness of an individual."

These remarks are peculiarly applicable to the Hardoi district where the pattidari tenure is so prevalent. It cannot be said that these conditions are fulfilled, or that the pattidars are in a fair position to pay the revenue, till it is shown that the partitions they are so anxious to obtain, are carried out cheaply, promptly, and with success.

249. Prospective assets were largely assessed, and in numerous cases the expectations of the assessing officers were not fulfilled. Where the jungle land was small in proportion to the cultivated area, much progress appears to have been made in breaking it up ; on the other hand, where the villages are but clearings in one vast jungle, as in pargana Alamnagar, Mansurnagar and part of Piháni, and those jungles are full of pigs and monkeys, nilgais and deer, who carry on a constant warfare with the cultivators, night and day,

here the wild animals and calamities of season combined appear to have had the better of the contest, and little if any progress in breaking up jungle has been made.

Mauza Santraha, pargana Alamnagar, was assessed on 557 acres culturable, as follows:—

Fasli.			Rs.
1278	...	...	... 40
1285	...	...	... 90
1292	...	...	... 140
1298	...	...	... 250

During the present revision it is found to have assets aggregating Rs. 3.

250. The soil and situation of the district are probably below the average, and cannot be compared with those of some districts in eastern Oudh. Large herds of deer indicate by their presence the worst sandy soil, in parts little better than a wilderness, yielding crops only after lying fallow for several years to recover strength. Much of the soil recorded as dúmat is but a shade better than bhúr; of the matiar much soil is of so cold and stiff a nature that nothing but "satha" and "seori" or the worst description of rice can be grown on it. The better sorts of rice are not much grown, a prolific rice called Kurer is grown in the beds of jhíls and nálas. Sugarcane is not much grown except in pargana Shahabad and Malláwán.

Pán is chiefly confined to tahsíl Sandíla, cotton grows only in good soils and on high-lying lands.

The large area of dry sandy soil in one part of the district, and the large area of land liable to floods in another alike tend to reduce the amount of the better sorts of produce grown, in favor of the commoner food grains. Irrigation on bhúr soils is generally from small wells, which quickly fall in, and it cannot be relied on. The Ganges, Ramganga or Gambhiri and the Garra at times become one stream, rendering communication by boat possible between Sandi and Fatehgarh.

The Gumti and Sukhaita, the Bhainsatha or Sai river, the Saindha, Gauria and other nálas, all contribute to flood

land and throw it out of cultivation, and the same effect is caused by numerous jhils lying in the beds of former rivers.

251. The percentage of the Government demand on the total produce, including supposed assessments on revenue-free tenures, according to the produce tables, is as follows :—

Pargana.	Percent- age.	Pargana.	Percent- age.
Shahabad	20	Katliari	19
Pachhoha	14	Kachhandau	20
Páli	17	Malláwan	23
Piháni	21	Sandi	23
Saromannagar	20	Sandila	23
Barwan	17	Gondwa	25
Alamnagar	22	Kalianmal	21
Mansurnagar	23	Balamau	22
Gopamau	20	Báwan	19
Bilgram	23	Sara	20
		Bangar	21

Produce statements are seldom prepared with much success, and it cannot be conceded that parganas Pachhoha, Pali, and Barwan, are as lightly assessed, or that parganas Bilgram, Malláwan, Sandi and Mansurnagar are as heavily assessed as they appear in the statement. The percentage in the four batai parganas of Sandila is naturally higher than in cash-rented parganas, for the landowners receive a larger share of the produce. The tahsíl, too, has always paid a high demand.

252. Rents in kind prevail in parganas Gondwa Balamau, Kalianmal, Sandila and parts of Gopamau; the remainder of the district pays rents in cash, except in pargana Piháni Bangar, Sandi, and Báwan, where the inferior lands pay in kind; these lands are for the most part neither irrigated nor manured, and rates of division vary from $\frac{1}{8}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{3}$, to $\frac{1}{2}$ as the zamindar's share.

The lower rates are for lands which are nearly worthless and the produce of which is merely nominal, and much care is necessary in assessing such lands, in no case is it more necessary to avoid assessing on areas, and to look closely to the actual produce of the land.

Where half is the general rate of division, the average produce per bigha depends much on the distance of the village from the Gumti.

In parganas Piháni and Gopamau near the Gumti Re. 1 per bigha appears to be the general average; further off Re. 1-4-0 prevails, and still further Re. 1-8-0 per bigha; in a few villages Re. 1-12-0 and Rs. 2 exist, but this is exceptional. In pargana Gondwa in places where the river banks are high, and where the river has not removed the upper geological strata as in Piháni and Gopamau, the rates are higher, but here rates in kind are general, Re. 1-12-0, Rs. 2, Rs. 2-4-0 and Rs. 2-8-0 are common.

The landlord's share in such cases does not compare unfavorably with the cash-rents prevalent in the district.

It is worthy of remark, however, that in villages where rents in kind for ordinary crops are universal, cash rents for sugarcane, opium, cotton and vegetables, are nearly double what they would be for similar crops and similar lands in cash-rented villages. This phenomenon has been observed in other districts, and has been sometimes explained as an insurance by the landlord against the tenant devoting all his labor, capital and manure, to those cash-rented fields in which he would reap the full benefit, rather than to those corn-rented fields where the landlord would deprive him of half the profits therefrom. There is, however, another and perhaps better explanation; it is that in corn-rented villages everything is based on actuals and in cash-rented villages on averages. Thus a field yielding in rotation produce, of which the landlord's share is valued as follows :—

			Rs.	a.	p.
1st year	0	8 0
2nd year	1	0 0
3rd year	0	8 0
4th year	2	0 0
Total			...	4	0 0

would probably pay an annual rent of Re. 1. (It is unnecessary here to allude to any insurance allowance to the tenant for taking on himself all variations from the average).

But where the variations are greater, amounting occasionally to total loss, and the tenant is unable to bear them, he stipulates for rents based on actuals, *i.e.*, for corn-rents, and the landlord, being compelled to accept a corn-rent based on actual produce for the poorer grains, naturally insists on a rent based on actual produce for the richer crops.

This appears sufficient explanation of what at first sight seems to be the startling anomaly of poor lands paying high rents, and good lands paying low ones. In pargana Malláwán a special rate for sugarcane is levied; in pargana Bīlgram a similar rate is sometimes levied on opium; in the North-Western Provinces it is said a special rate is levied on cotton. Thus a field the general rent of which is Rs. 2 will, when sugar is grown, pay Rs. 4 extra, total Rs. 6; sometimes for the second year one-half the extra rate is taken, whatever the crop, called "bhitai," the rent will then be Rs. 4, or one-half of this extra rate for the third year, called "sitai," the total rent being Rs. 3.

In pargana Shahabad, where sugarcane is largely grown, no special rate is levied. The reason for this divergence of custom appears to be that the "dagchin," sugarcane grown in Shahabad, can be grown more frequently on the same soil than the "mattna," a cane which the Kurmis of Malláwán produce; in the former case a general average of rent can be struck with certainty, and in the latter it is found impossible to fix an average rent which shall include the casual profit of sugarcane; the tenant is unable to bear the variation from the average.

The general rent-rates are therefore higher in Shahabad than in Malláwán, though the rent paid for a sugarcane crop in the former pargana is lower than that paid for a similar crop in the latter.

253. Progressive demands were fixed where the revised jama was much in excess of the former jama, and the owners were in bad circumstances.

In ordinary cases the increase was spread over five or six years, and in special cases where the increase was very high, the period was extended to 10 years, each village was separately dealt with on its merits; much of the complaints in tahsil Hardoi noticed above, may be set down to the sudden increase

of revenue on men in distressed circumstances. The zamindars of tahsil Sandila in many cases pay a high jama, but from having become habituated to high demands under the chakladar, they do not feel the pressure in the same way that the Hardoi men do, for their manner of living has accommodated itself to the high demand. Where the interests of Government demand that a zamindar's income shall be reduced to half its former amount, it is but just and humane to allow the zamindar some little time to accommodate himself to his altered circumstances.

"We should remember that we are assessing not land only but men."

254. Shortly after the completion of the regular assessment the two largest landowners in the district, Rāja Hardeo Bakhsh, and Chaudhri Hashmat Ali, admitted to the Commissioner that the assessment, as a whole, was not a heavy one. The following statement shows the changes in assessment of the larger estates in the district :—

Taluka.	Total number of villages in Taluka.	Total reduced.			Remarks.
		Sub-settled.	Not sub-settled.	Total.	
	62	...	2	2	Pargana Katiari, Sandi.
Rāja Hardeo Bakhsh	...	61	3	10	Sandila tahsil.
Chaudhri Hashmat Ali	...	58	1	...	Bilgram, Bangar.
Bilgram Sayads	...	52	12	5	Sandila tahsil.
Durgaparsad and Wazir Chand,					
Thakur Bharat Singh	...	45	3	5	8 Mallāwan, Sandila, Balamau.
Rāja Randhir Singh	...	38	2	6	8 Pargana Gondwa.
Amanat Fatma Begam	...	29	3	1	4 Pargana Shahabad, Sara.
Thakur Lalta Bakhsh	...	24	3	2	5 Bilgram, Bangar.
Dip Singh	...	23	3	11	14 Pali, Sandi, Katiari,
Amarnath and Baijnath	...	22	...	4	4 Gopamau, Bangar.
Thakurain Dalail Kuar	...	18	...	...	Sandila.
Muhammad Fazal Rasul	...	12	1	...	1 Sandila, Kallianmal.
Gajraj Singh	...	12	...	4	4 Bangar.
Muhammad Amin	...	10	...	3	3 Gopamau.
Imtiaz Fatmah	...	9	1	5	6 Ditto.
Danish Ali	...	7	...	3	3 Pihāni.
Ahmed Ali Beg	...	6	...	4	4 Gopamau.
Rāja Shamesher Bahadur	...	6	...	4	4 Ditto.

Rája Hardeo Bakhsh's assessment is a special one, 10 per cent. of the assessment was remitted, and the settlement declared permanent in reward for loyalty.

The two villages revised are recently acquired by him.

Chaudhri Hashmat Ali's son has had 13 of his bhúr villages revised. Though admitting his own estate to be fairly assessed, Rája Hardeo Bakhsh has always declared his connection Dip Singh's estate of Sawaijpur to be over-assessed, and the Gopamau pargana proprietors have complained much of over-assessment. The talukdars with the best villages have had the least revisions, and those with the worst have had the most. The most powerful talukdars probably hold better villages than their weaker brethren.

255. The following table shows the percentage of the present demand on the assets given in the patwáris' papers, for villages revised, and those not revised, separately ; revenue-free villages have been excluded from the statement.

Verification by kanúngos is now extensively made, and though the assets are not in every case reliable, the statement appears to be not without value.

The percentage is high in the batai tahsíl Sandíla, Hardoi comes next, then Shahabad, and lastly BÍlgram. The percentage in pargana Sandi and Katiari is raised by 1 per cent. ; if the 10 per cent. deduction granted to Rája Hardeo Bakhsh be included in the demand, assets in batai tenures are liable to great variations. This will partly account for the high percentage in tahsíl Sandíla. The demand of the tahsíl, however, has always been, on the whole, a heavy one.

There is probably more sír at light rents in the pattidari villages revised, than in the talukdar villages not revised.

Pargana.	Villages revised.			Villages not revised.			Total of pargana.		
	Government demand.	Assets.	Percentage.	Government demand.	Assets.	Percentage.	Government demand.	Assets.	Percentage.
	Rs.	Rs.		Rs.	Rs.		Rs.	Rs.	
Shahabad ...	9,626	17,121	56	78,850	1,73,192	46	88,476	1,90,313	46
Pachhoha ...	9,982	18,044	55	34,302	80,829	43	44,284	98,873	45
Mansurnagar ...	2,956	6,033	49	7,593	14,137	54	10,549	20,170	52
Saromannagar ...	3,248	5,983	54	18,663	34,343	54	21,911	40,326	54
Sera, North ...	13,413	23,553	57	17,442	30,570	57	30,855	54,123	57
Pihani ...	10,946	18,339	60	29,115	59,566	50	40,061	77,905	52
Alumnagar ...	10,376	20,042	52	11,722	23,027	51	22,098	43,169	51
Pali ...	10,746	19,190	50	22,722	48,107	47	33,468	67,297	49
Total ...	71,293	1,28,305	56	2,20,409	4,68,771	48	2,91,702	5,92,076	49
Sandila ...	46,598	76,229	61	1,36,638	2,64,510	52	1,83,236	3,40,739	54
Balamau ...	11,680	18,499	63	7,082	18,641	56	18,762	41,140	60
Kalianmal ...	23,899	38,362	62	18,104	30,679	59	42,003	69,031	61
Gondwa ...	51,982	81,190	64	41,082	75,728	54	93,064	1,56,918	59
Total ...	1,34,169	2,14,270	62	2,02,906	3,83,558	53	3,37,065	5,97,828	56
Bangar ...	24,173	43,678	55	55,134	1,00,304	55	79,307	1,43,982	55
Bawan ...	13,379	24,944	54	29,971	59,720	50	43,350	84,664	51
Barwan ...	15,069	25,651	58	9,467	20,464	46	24,536	46,115	53
Sara, South ...	11,853	20,333	58	14,594	27,319	53	26,447	47,652	55
Gopamau ...	59,429	1,03,930	57	96,690	1,79,740	54	1,56,119	2,83,670	55
Total ...	1,23,903	2,18,536	57	2,05,856	3,87,547	53	3,29,759	6,06,083	54
Bilgram ...	10,710	19,860	54	62,757	1,43,710	44	73,467	1,63,570	45
Kachandau ...	21,864	42,973	51	5,919	13,106	45	27,783	56,079	50
Mallawan ...	34,693	67,781	51	60,344	1,26,794	48	95,037	1,94,576	49
Sandi ...	26,137	52,657	50	92,167	2,05,267	45	1,18,304	2,57,924	46
Katiari ...	7,806	15,841	50	49,216	1,04,123	47	57,022	1,19,964	48
Total ...	1,01,210	1,99,112	51	2,70,403	5,93,000	46	3,71,613	7,92,112	47
GRAND TOTAL ...	4,30,565	760,223	57	8,99,574	18,27,876	49	13,30,130	25,88,099	51

256. The revision of the regular assessment was carried out by the district staff and cost the sum of Rs. 9,207-15-4 for subordinate officials, and preparation of the necessary papers.

257. It is worthy of remark that the revenue laws do little else but grant power to Government officers, and inflict penalties on landowners, and yet the resulting agreement between the two is declared to be a contract, and presumed

to be a just one. There are no practical checks on over-assessment, there is nothing in the law compelling a settlement officer to look to actual assets, as well as theoretical assets, it is as easy for a settlement officer to increase a jama 500 per cent. as it is to raise it 25 per cent., though in the former case the concurrence of a higher officer might reasonably be declared necessary, a demand can be doubled or quadrupled at once, yet the Government would lose little and gain much, if every landowner had a legal right to demand that an increase of this nature should be made progressively. So far is the law from placing any obstacles in the way of over-assessment, that it rather encourages it. The law awarding malikana to proprietors dissatisfied with an assessment is so harsh and inequitable, that it compels the proprietors to acquiesce in over-assessment even to the extent of 30 or 40 per cent. above the fair demand.

The ancient law of malikana was a just one, and it is remarkable that the present law owes its falling off from its original high standard, rather to inadvertence in executive orders, than to intentional legislative Act. Thus in its first stage malikana was the full measure of the landowner's rights guaranteed by Government in every case. Sections 44 and 46, Regulation VIII. of 1793, also sections 75 and 83, Regulation VIII. of 1793, section 29, Regulation XXV. of 1803, section 53, Regulation XXVII. of 1803, section 8, Regulation IX. of 1805.

A minimum was first introduced by section 5, Regulation VII. of 1822, and on the Government demand being fixed at two-thirds the rental subsequent to Regulation IX. of 1833, malikana was still such an integral portion of the landowner's profit as to constitute a "not unimportant" "check on over-assessment." Para. 59, Direction to Settlement Officers.

The reduction of the Government demand to half the rental has brought malikana to its third and present stage, in which it is little more than a compassionate allowance; a position that has been confirmed by section 35, Act XVII. of 1876. On two occasions, therefore, the mere change in the meaning of the words "Government demand" and "jama" has caused both a relative loss in malikana by increasing the proprietors' profits, and an absolute loss by depreciating the standard by which the malikana or compensation for those increased profits were measured. What is wanted is a return

to the principle of the old law, by which malikana should represent as nearly as possible the full proprietary rights of the included landowners, leaving, however, a wide margin in favor of Government to protect it from any loss ; such a change in the law would tend largely to prevent over-assessment and all its consequent evils, and to insure justice to the owners of the land.

CHAPTER VII.

NOTICE OF OFFICERS.

258. The late Mr. Colin Lindsay, C.S., had charge from November, 1863, to 11th May, 1864 : during his six months' incumbency the field survey and investigations into proprietary rights were commenced.

Settlement and Officiating Settlement Officers.

Mr. Oswald Wood joined as Assistant Settlement Officer in November, 1863.

On Mr. Lindsay's departure he officiated as Settlement Officer for seven months, till 10th December, 1864, when Mr. E. O. Bradford arrived from England.

For the next five years and a quarter, or from 10th December, 1864 to 23rd March, 1870, Mr. Bradford held continuous charge of the settlement, with the exception of four months in 1866-67 and one month in 1869, when Captain Gordon Young and Mr. W. C. Bennett, C.S., Assistant Settlement Officers, officiated for him.

On 23rd March, 1870, Mr. Bradford took furlough, and from that time till 14th July, 1871, when settlement work came to an end, I officiated for him.

The whole work of assessment, the greater part of the survey, of the judicial investigation into rights, and of the preparation of records, has been performed by or under the supervision of Mr. Bradford. He has settled the district.

It would be unbecoming in me to attempt to estimate the value of his labors. But I take this opportunity of acknowledging gratefully the pains he took during the last few days of his incumbency to instruct me in the method on which he had been working, the qualifications of his subordinates, and the character of the leading men of the district, and of expressing my admiration of his energy, ability, and devotion to public duties.

259. Mr. Oswald Wood was Assistant Settlement Officer from November, 1863 to (I believe) September, 1865 : Mr. Lindsay considered himself fortunate in getting the services of an officer of such long experience. Mr. Bradford noted that 'his qualifications and zeal were well-known.' His valuable services here and elsewhere in Oudh have been recognized by his selection for the charge of re-settling portions of three districts in the Delhi Division.

Mr. C. W. McMinn, C.S., joined in September, 1865, was invested with judicial powers in April, 1866, and was transferred to another district in April, 1867. Mr. Bradford thus describes his work and its value :—

(1865-66)—“He visited 138 villages (in pargana Gopamau) this season and drew up a succinct memo. on each, which was of much assistance to me. It was through his aid that I was enabled to finish the Hardoi assessments. He has had some very tangled Muhammadan khewat cases to investigate and report on, in the management of which he acquitted himself well. I have to thank Mr. McMinn for his ready and willing aid in all departments.”

(1866-67)—“Mr. McMinn assessed parganas Bilgram and Kachhandau. It was very unfortunate that the exigencies of the service required his removal in April last to another district, as his going gave some of the talukdars in Bilgram an excuse for not filing their engagements for the revised jamas. I believe myself that Mr. McMinn was most careful in assessing. I am not prepared to say that in some instances he may not be a trifle high, but this I know, that he spared himself no pains in collecting data and arriving at the truth, and his judgment in such matters is always good. Mr. McMinn was of the greatest assistance to me. He was always ready for any work, and he never made any difficulties. His case work is generally exceedingly good, and it has attracted the favorable notice of the Financial Commissioner more than once. He has a taste for settlement, and takes to it *con amore*. In a short time he thoroughly mastered the tenures here, and his leaving Hardoi is a real loss to the settlement, for he was beginning to know nearly all the

zamindars, and his trained legal habits gave him much aid in the speedy and at the same time thorough despatch of business. He was likewise a ready writer and an acute observer. I miss him much."

Captain Gordon Young was a year in Hardoi, from April, 1867 to April, 1868. For four months he officiated as Settlement Officer.

Mr. Bradford's acknowledgment of his services may be quoted. "He is a quick worker; despatches business easily, quickly, and well, and is very diligent. Indeed, single-handed for many months, he has disposed of a large number of suits for proprietary rights in whole villages in tahsil Shahabad, which, unless he had labored unremittingly, could not have been decided. I am much beholden to this officer for the labor, pains and care he has taken with the settlement during my absence. His knowledge of the language and customs of the natives, joined to his fine temper, will always make him a favorite with Hindustanis."

260. Munshi Muhammad Ikramullah Khan has served
 Extra Assistant Com- with high credit throughout the whole
 missioners. period of settlement operations. It is
 due to him that I should quote at length the remarks which
 have been annually recorded about him in the Hardoi reports.

(1864-65).—"Extra Assistant Commissioner Ikramullah Khan prepares his khewat cases well and his management of the survey is good."

(1865-66).—"Ikramullah Khan has done his work well. He continues to exercise an intelligent control over the survey and record departments. He certainly understands his work thoroughly, and his judgment usually is sound."

(1866-67).—"Has done, as usual, first-rate work. His judgments are always sound and well-considered. He bears a high character with all people. His probity is unquestionable. He is of good family, and is besides highly educated."

(1867-68.) "Ikramullah Khan has done good work. His judgments are nearly always upheld, and from his knowledge of the district, his aptitude for business and his high character, he is a valuable Assistant."

(1868-69.) "Muhammad Ikramullah Khan has given me the most efficient assistance. As before reported, he is a first-rate native officer of superior ability."

(1869-70.) I wrote of him—"Munshi Muhammad Ikramullah Khan has maintained the excellent character which he has always borne throughout his nineteen years' service. I have formed a high opinion of his integrity. He is spoken of with respect and esteem throughout the district." "His 1,320 decisions, of which less than one in fifteen have been appealed, and only one per cent. modified, reversed, or returned for retrial, attest most strikingly the satisfaction with which his decisions are received by suitors."

Extra Assistant Commissioner Harsukh Rai joined in February, 1868, and was transferred to Fyzabad early in 1870.

At first his work was thought well of and Mr. Bradford noted of him :—

(1867-68.) "He has served under me with diligence, and I have been fully satisfied with his judicial work. He goes carefully into the facts and his judgment is sound. He, too, is a trained revenue officer, and trained in a good school."

(1868-69.) "Munshi Harsukh Rai has done a good year's work, and deserves praise for the way he has conducted his duties."

In the next year, however, he fell off, for in the report for 1869-70 I was obliged to note :—"Of Munshi Harsukh Rai I have formed, I regret to say, a very unfavorable opinion. He left before I joined, so that my opinion of his work is based

solely upon fifty-one of his decisions which came before me in appeal. Though he decided only between one-sixth and one-seventh of the cases of the year, one-third of the appeals instituted and nearly one-half of the orders reversed, modified, and returned for retrial were in his cases. I fear that he is unfit for the department and cannot account for his retention in it so long."

Soon after his transfer to Fyzabad he was reported as being 'quite unfit to be entrusted with the trial of the difficult suits in land which came before him.'

261. Syud Niaz Ahmad, a tahsildar of eight years' standing, worked as Sadr Munsarim in
Sadr Munsarims. Tahsil Sandila till March, 1866. Mr. Bradford found his work "always excellent. He can be relied on as a hardworking, painstaking officer." In March 1866, he was promoted to Officiating Extra Assistant Commissioner, and in October of the same year got the permanent appointment.

Muhammad Yahya was Sadr Munsarim for five years, from the spring of 1866 to spring of 1871, when he was transferred to Gonda. Mr. Bradford commended him as diligent and methodical. Captain Young found that he exercised an efficient control over his subordinates, and had every reason to be satisfied with his work.

I formed a very good opinion of him. He appeared to me to be straightforward and intelligent and above the average of native officers in judicial ability. He would, I think, make a good tahsildar.

Mr. Bradford thought well, too, of Sadr Munsarims Basat Ali and Mazhar Ali. Basat Ali joined in January, 1868, and was transferred to Kheri in 1869; and Mazhar Ali resigned the service in 1869.

Sadr Munsarim Baldeo Singh was promoted from Naib Sadr Munsarim in the beginning of 1870. He is clever and industrious, and with more experience will make a useful judicial officer.

262. Munsarims Abdul Karim, Rikhi Lal, Nazim Husain, Zahur Ali, Ahmed Ali Khan, Shankar Lal, Dirgpal Singh, and Firoz Ali deserve mention as having worked hard and well up to the time of their discharge from settlement duties.

I regret very much that none of them have yet been provided for, although they have all been recommended for re-employment, and have been seeking for it for nearly a year.

263. The head-clerk, Mr. H. St. John Anthony, deserves commendation for excellent conduct, and for the punctual and accurate discharge of all duties assigned to him.

The Sarishtadar, Mahbub Ali, has great industry, experience, and ability. I trust that his merits, which are great, will soon be recognized and rewarded by his re-employment in a suitable sphere.

With regard to the revision of assessment conducted by Mr. Blennerhassett, I note, at that officer's request, that "Mirza Kalb Ali Khan, Extra Assistant Commissioner, and Sayyad Ghulam Haidar, Extra Assistant Commissioner, are both officers of high character and ability, and they performed the duty of revising the assessment with care and judgment."

A. H. HARINGTON,
Officiating Settlement Officer.

APPENDICES.

STATEMENT

Comparative statement of

Name of tahsil.	Name of pargana.	Number of mauzas.	AREA IN			
			Revenue survey.			
			Cultivated.	Culturable.	Barren.	Total.
1	2	3	4	5	6	7
SANDILA.	Gundwa ...	117	56,851	19,682	13,093	89,626
	Kalyānmal ...	72	26,780	9,018	5,777	41,575
	Bālamau ...	14	11,577	2,399	1,803	15,779
	Sandila ...	213	111,982	62,253	36,423	210,658
	Total ...	416	207,190	93,352	57,096	357,638
HARDOI.	Bāwan ...	57	28,927	10,670	4,378	43,975
	Bangar ...	96	53,514	26,216	11,913	91,643
	Sara ...	85	30,873	19,869	7,106	57,848
	Gopāmau ...	240	115,870	69,486	24,732	210,088
	Total ...	478	229,184	126,241	48,129	403,554
BILGRAM.	Bilgram ...	114	43,561	14,628	15,935	74,124
	Mallānwan ...	123	52,642	15,615	18,451	86,708
	Kachhandau* ...	34	16,523	6,897	4,285	27,705
	Sandī ...	141	69,382	19,372	19,613	108,367
	Katiāri ...	80	38,722	11,411	7,959	58,092
	Total ...	492	220,830	67,923	66,243	354,996
SHAHABAD.	Barwan ...	69	21,344	7,885	4,192	33,421
	Pāli ...	92	28,964	13,385	3,975	46,294
	Pachhoha ...	80	40,097	13,273	3,378	56,748
	Pihani Padarua ...	81	29,338	14,192	7,262	50,792
	Saromannagar ...	42	13,450	6,027	2,863	22,340
	Shāhabad ...	141	51,350	22,196	9,746	83,292
	Alamnagar ...	43	13,160	22,070	2,407	37,637
	Mansurnagar ...	25	5,916	3,200	2,516	16,632
	Total ...	575	203,619	107,128	36,339	347,086
GRAND TOTAL ...		1,961	860,823	394,644	207,807	1,463,274

HARDOI SETTLEMENT OFFICE :

The 15th February, 1872.

No. I.

revenue and field survey.

ACRES BY THE				Remarks.
Field survey.				
Cultivated.	Culturable.	Barren.	Total.	
8	9	10	11	12
55,698	20,721	13,333	89,752	
26,081	9,114	5,337	40,532	
11,442	2,495	1,702	15,639	
110,615	52,020	48,146	210,781	
203,836	84,350	68,518	356,704	
29,497	10,065	4,403	43,965	
52,930	26,939	11,585	91,454	
30,827	20,731	6,302	57,860	
117,003	71,596	21,442	210,041	
230,257	129,331	43,732	403,320	
44,029	16,247	14,733	75,009	
53,371	18,445	15,427	87,243	
17,365	7,169	4,636	29,170	
69,278	23,509	15,128	107,915	
38,687	12,414	6,257	57,358	
222,730	78,084	56,181	356,995	
21,778	8,686	3,155	33,619	
30,219	12,906	3,601	46,726	
42,361	11,333	3,644	57,343	
29,998	15,816	5,655	51,469	
13,503	6,197	2,882	22,582	
52,063	21,891	9,881	83,835	
13,670	21,366	2,773	37,809	
6,133	8,206	2,373	16,712	
203,725	106,406	33,964	350,095	
866,548	398,171	202,395	1,467,114	
				In Pargana Kachhandana a variation of 6.73 per cent. was caused by alluvion which occurred largely along the Ganges in this tract between the making of the two surveys.

In Pargana Kachhandau a variation of 6.73 per cent. was caused by alluvion which occurred largely along the Ganges in this tract between the making of the two surveys.

A. H. HARRINGTON,
Officiating Settlement Officer.

STATEMENT

Statement of costs of settlement of the

Cost					
Name of pargana.	Number of mauzas.	Number of village papers.	Measurements.	Records.	Officers.
1	2	3	4	5	6
			Rs. a. p.	Rs. a. p.	Rs. a. p.
SANDILA.					
{ Gundwa ...	117	2,120	21,131 8 4	26,056 6 11	1,34,430 12 2
{ Kalyānmal ...	72	1,374			
{ Bālamau ...	14	276			
{ Sandila ...	213	3,942			
Total ...	416	7,712			
HARDOI.					
{ Bāngar ...	96	1,832	20,549 15 2	35,918 1 8	...
{ Bawan ...	57	1,079			
{ Sara ...	85	972			
{ Gopāmau ...	240	4,966			
Total ...	478	8,849			
BILGRĀM.					
{ Mallānwan ...	123	2,348	17,093 12 4	39,430 11 0	...
{ Kachhandan ...	34	664			
{ Bilgrām ...	114	2,036			
{ Sandī ...	141	2,460			
{ Katīari ...	80	1,470			
Total ...	492	8,978			
SHĀHABAD.					
{ Shāhabad ...	143	2,566	15,397 3 0	33,439 4 7	...
{ Pāli ...	92	1,622			
{ Pihani Padarua ...	81	1,500			
{ Pachhoha ...	80	1,492			
{ Barwan ...	69	1,322			
{ Alamnagar ...	43	820			
{ Mansurnagar ...	25	462			
{ Saromannagar ...	42	796			
Total ...	575	1,0580			
GRAND TOTAL ...	1,961	3,6119	74,172 6 10	1,34,844 8 2	1,34,430 12 2

HARDOI SETTLEMENT OFFICE: }
The 1st July, 1871. }

No. II.

Hardoi district, up to 30th June, 1871.

OF			Grand Total, (of columns 4, 5 to 9).	Cost per square mile.	Percent- age of cost on revised demand.	Remarks.
General and Judicial.						
Fixed establish- ments.	Contingencies.	Total.				
7	8	9	10	11	12	13
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
38,419 4 4	38,928 2 7	2,11,778 3 1	2,58,966 2 4	464 14 11	71 1 0	
...	...	...	56,468 0 10	89 19 1	15 6 4	
...	...	...	56,524 7 4	101 4 9	14 3 10	
...	...	...	48,836 7 7	89 4 6	16 1 9	
38,419 4 4	38,928 2 7	2,11,778 3 1	4,20,795 2 1	183 9 6	29 6 6	

A. H. HARINGTON,
Officiating Settlement Officer.

STATEMENT

Census return showing area, creed,

Name of par- gana.	No. of mauzas.	Area in square miles.		No. of houses.		
		Total.	Cultivated.	Masonry.	Mud.	Total.
1	2	3a	3b	4	5	6
Gundwa ...	117	140	88	10	10,780	10,790
Kalyānmal ...	72	63	41	...	5,443	5,443
Bālanau ...	14	25	18	...	2,337	2,337
Sandila ...	213	329	170	1,104	26,038	27,142
Total ...	416	557	317	1,114	44,598	45,712
Bāwan ...	57	69	45	5	5,270	5,275
Bungar ...	96	143	85	3	10,836	10,839
Sara ...	85	90	49	...	6,887	6,887
Gopāman ...	240	328	172	298	21,588	21,886
Total ...	478	630	351	306	44,581	44,887
Bilgrām ...	114	117	71	366	10,796	11,162
Sundi ...	141	168	107	329	13,496	13,825
Mallānwan ...	123	136	84	568	12,949	13,517
Kachhandau ...	34	47	28	2	4,144	4,146
Katiari ...	80	90	61	...	6,655	6,655
Total ...	492	553	351	1,265	45,040	46,305
Barwan ...	69	53	33	...	3,441	3,441
Pali ...	92	73	46	85	5,063	5,148
Pachhoha ...	80	90	66	...	4,980	4,980
Pihāni Padarua ...	81	80	43	204	6,403	6,607
Saromannagar ...	42	35	21	11	2,414	2,425
Shāhabad ...	143	131	81	2,905	11,205	14,110
Alamuagar ...	43	59	19	...	2,819	2,819
Mansurnagar...	25	26	9	...	1,156	1,156
Total ...	575	547	318	3,205	37,481	40,686
GRAND TOTAL,	1,961	2,292	1,337	5,890	174,700	180,590

No. III.

sex, and population, district Hardoi.

POPULATION.

HINDUS.										
Agriculturists.					Non-agriculturists.					
Adults.		Minors.		Total.	Adults.		Minors.		Total.	Total, Hindus.
Male.	Female.	Boys.	Girls.		Male.	Female.	Boys.	Girls.		
7	8	9	10	11	12	13	14	15	16	17
10,244	9,143	6,060	5,024	30,471	7,438	7,279	4,583	3,872	23,172	53,643
4,483	3,757	2,652	2,251	13,143	3,218	3,013	2,008	1,738	9,972	23,116
2,319	2,101	1,451	1,147	7,018	1,010	1,045	652	604	3,311	10,329
21,939	19,036	13,183	11,133	65,311	16,546	15,859	10,541	9,114	52,060	117,371
38,985	34,037	23,346	19,555	115,923	28,212	27,196	17,784	15,323	88,515	214,438
6,464	5,368	3,650	2,998	18,470	2,197	1,986	1,395	1,125	6,703	25,173
12,828	11,123	7,994	6,362	38,307	5,875	5,589	2,563	2,003	14,030	52,337
8,800	7,186	4,885	3,724	24,295	3,017	2,820	1,823	1,420	9,080	33,375
26,161	21,743	15,031	12,433	75,368	9,491	8,610	5,373	4,496	27,970	103,338
54,243	45,420	31,260	25,517	156,440	20,680	17,005	11,154	9,044	57,783	214,223
11,719	10,256	7,292	5,834	35,103	4,754	4,426	2,702	2,178	14,060	49,163
16,655	14,061	9,518	7,474	47,708	5,551	5,201	3,212	2,580	16,544	64,252
14,606	12,983	8,405	7,211	43,205	8,839	9,013	5,423	4,928	28,203	71,408
4,556	3,719	2,536	1,994	12,805	1,903	1,581	978	853	5,315	18,120
9,254	7,780	5,222	3,980	26,236	3,093	2,304	1,532	1,251	8,280	34,516
56,790	48,801	32,973	26,493	165,057	24,140	22,525	13,947	11,790	72,402	237,459
4,919	3,861	2,675	1,885	13,340	1,858	1,606	1,042	883	5,399	18,739
6,422	5,530	4,042	3,001	18,995	2,132	2,163	1,238	1,051	6,583	25,578
7,538	5,873	4,085	2,966	20,492	2,494	1,953	1,282	996	6,765	27,227
5,252	4,448	3,443	2,660	15,803	3,472	3,182	2,177	1,808	10,639	26,442
3,723	3,134	2,263	1,670	10,790	1,674	1,344	820	703	4,541	15,331
12,846	11,104	7,516	5,938	37,404	6,112	5,992	3,606	3,063	18,773	56,186
3,735	2,949	1,930	1,360	9,974	1,262	1,208	668	601	3,739	13,713
1,533	1,235	933	7,065	4,466	513	446	286	254	1,499	5,965
45,968	38,134	26,887	20,245	131,234	19,527	17,934	11,119	9,359	57,939	189,173
1,95,986	166,392	114,466	91,810	568,654	92,459	84,660	54,004	45,516	276,639	845,293

STATEMENT

Census report showing area, creed, sex, and

Name of pargana.	POPULATION				
	MUSAL				
	Agriculturists.				
	Adults.		Minors.		Total.
	Male.	Female.	Boys.	Girls.	
1	18	19	20	21	22
Gundwa	326	315	189	162	992
Kalyānmal	124	97	75	72	368
Bālamau	52	58	75	34	179
Sandīa	2,055	1,951	1,150	1,102	6,258
Total	2,557	2,421	1,449	1,370	7,797
Bāwan	96	92	57	54	299
Bangar	178	141	125	85	527
Sara	258	246	152	118	774
Gopāmau	1,106	1,064	663	589	3,422
Total	1,636	1,543	997	846	5,022
Bilgrām	874	869	469	401	2,613
Sandī	502	568	296	215	1,581
Mallānwān	396	389	248	216	1,252
Kachhandau	561	500	331	286	1,658
Katiari	76	89	52	46	263
Total	2,409	2,415	1,396	1,147	7,367
Barwan	23	19	12	8	62
Pali	398	435	255	214	1,302
Pachhoha	99	70	48	41	258
Pihāni Padarua	997	934	621	591	3,143
Saromannagar... ..	16	13	6	2	37
Shāhabad	1,518	1,618	1,031	726	4,893
Alamnagar	322	291	208	170	991
Mansurnagar	63	51	30	26	170
Total	3,436	3,431	2,211	1,778	10,855
GRAND TOTAL	10,088	9,810	6,053	5,141	31,042

No. III.

population, district Hardoi—(continued).

LATION.

MANS.

Non-agriculturists.

Adults.		Minors.		Total.	Total, Musal- mans.
Male.	Female.	Boys.	Girls.		
23	24	25	26	27	28
740	690	409	497	2,236	3,223
435	432	282	243	1,392	1,760
194	200	146	111	651	830
4,265	4,601	2,496	2,284	13,646	19,934
5,634	5,923	3,333	3,035	17,925	25,752
155	198	104	108	565	864
617	490	289	234	1,630	2,057
271	263	146	143	823	1,597
1,725	1,795	926	800	5,246	8,668
2,768	2,746	1,465	1,285	8,264	13,286
1,295	1,650	795	728	4,468	7,081
1,268	1,332	732	586	3,618	5,499
1,546	1,610	948	917	5,021	6,273
207	207	154	113	681	2,339
127	123	88	47	335	648
4,443	4,922	2,717	2,391	14,473	21,840
131	125	82	67	405	467
482	232	274	218	1,206	2,508
144	133	71	78	426	684
1,477	1,458	789	719	4,443	7,586
101	69	48	33	256	2,093
1,971	2,160	1,294	1,151	6,576	11,469
162	156	111	88	517	1,508
48	51	31	21	151	321
4,516	4,344	2,700	2,380	13,980	24,836
17,361	17,975	10,215	9,091	34,642	85,684

STATEMENT

Census report showing area, creed, sex and

Name of pargana.	Agriculturists.					Non-	
	Adults.		Minors.			Adults.	
	Male.	Female.	Boys.	Girls.	Total.	Male.	Female.
	29	30	31	32	33	34	35
Gundwa ...	10,570	9,458	6,249	5,186	31,463	8,178	7,969
Kalyānmal ...	4,607	3,814	2,727	2,323	13,511	3,653	3,445
Bālamau ...	2,371	2,159	1,626	1,181	7,197	1,264	1,245
Sandila ...	23,994	20,987	14,333	12,235	71,569	20,811	20,460
Total ...	41,542	36,458	24,795	2,925	1,23,730	33,846	33,119
Bāwan ...	6,550	5,460	3,707	3,052	18,769	2,352	2,184
Bangar ...	13,004	11,264	8,119	6,447	38,834	6,492	4,079
Sara ...	9,058	7,432	4,737	3,842	25,069	3,288	3,083
Gopāman ...	27,267	22,807	15,694	13,022	78,790	11,216	10,405
Total ...	55,879	46,963	32,257	26,363	1,61,462	23,348	19,751
Bilgrām ...	12,593	11,127	7,761	6,235	37,716	6,049	6,076
Sandī ...	17,157	14,629	9,814	7,689	49,289	6,819	6,533
Mallānwān ...	15,002	13,372	8,653	7,427	44,457	10,385	10,623
Kuchhandān ...	5,117	4,219	2,867	2,260	14,463	2,110	1,788
Katīāri ...	9,330	7,869	5,274	4,026	26,499	3,220	2,427
Total ...	50,199	51,216	34,369	27,640	172,424	28,683	27,417
Barwan ...	4,942	3,880	2,687	1,893	13,402	1,999	1,731
Pali ...	6,820	5,965	4,297	3,216	20,297	2,614	2,395
Pachhoia ...	7,637	5,943	4,133	3,007	20,750	2,638	2,126
Pihāni Padarua ...	6,249	5,382	4,064	3,251	18,946	4,949	4,640
Saromanunagar ...	3,739	3,147	2,269	1,672	10,827	1,775	1,413
Shāhabad ...	13,164	12,722	8,547	6,664	42,297	8,083	8,152
Alamnagar ...	4,057	3,240	2,138	1,530	10,965	1,424	1,364
Mansurnagar ...	1,596	1,286	963	7,091	4,636	561	497
Total ...	49,404	41,565	29,098	21,423	142,089	24,043	22,278
GRAND TOTAL ...	206,024	176,202	120,519	96,951	599,696	109,820	102,635

HARDOI SETTLEMENT OFFICE: }
The 1st July, 1871. }

No. III.

population, district Hardoi—(concluded).

TOTAL.											Average No. of souls per—	
agriculturists.			Total.						House.	Square mile.	Square mile of cultivation.	
Minors.		Total.	Adults.		Minors.							
Boys.	Girls.		Male.	Female.	Boys.	Girls.	Total.					
36	37	38	39	40	41	42	43	44	45	46		
4,992	4,369	25,408	18,748	17,427	11,241	9,455	56,871	5.2	406	645		
2,290	1,976	11,354	8,260	7,299	5,017	4,299	24,875	4.5	395	606		
798	715	3,962	3,575	3,404	2,284	1,896	11,159	4.7	446	619		
13,037	11,398	65,706	44,805	41,447	27,370	23,633	137,255	5.05	417	807		
21,117	18,358	106,440	75,388	69,577	45,912	39,283	230,160	5.03	413	725		
1,499	1,233	7,268	8,902	7,664	5,206	4,285	26,037	5.8	377	578		
2,852	2,237	15,660	19,496	15,343	10,971	8,684	54,494	5.02	381	641		
1,969	1,563	9,903	12,346	10,515	6,706	5,405	34,972	5.07	389	713		
6,299	5,296	33,216	38,483	33,212	21,993	18,318	112,006	5.2	341	651		
12,619	10,329	66,047	79,227	66,714	44,876	36,692	227,509	5.05	361	648		
3,497	2,906	18,528	18,642	17,203	11,258	9,141	56,244	5.3	481	792		
3,944	3,166	20,162	23,976	21,162	13,758	10,855	69,751	5.04	415	651		
6,371	5,845	33,224	25,387	23,995	15,024	13,275	77,681	5.7	571	924		
1,132	966	5,996	7,227	6,007	3,999	3,225	20,459	4.9	435	730		
1,720	1,298	8,665	12,550	10,296	6,994	5,324	35,164	5.2	391	576		
1,664	14,181	86,875	87,782	78,663	51,033	41,821	259,399	5.2	465	738		
1,124	950	5,804	6,941	5,611	3,611	2,843	19,206	5.5	362	582		
1,512	1,269	7,789	9,474	8,360	5,809	4,484	28,087	5.4	385	610		
1,353	1,074	7,191	10,275	8,069	5,486	4,081	27,911	5.6	310	422		
2,966	2,527	15,082	11,198	10,022	7,030	5,778	34,028	5.1	425	791		
868	741	4,797	5,514	4,560	3,137	2,413	15,624	6.4	446	744		
4,900	4,214	25,369	22,447	20,874	13,447	10,878	67,646	4.7	516	835		
779	689	4,256	5,481	4,604	2,917	2,219	15,221	5.3	258	801		
317	275	1,650	2,157	1,783	1,28	1,066	6,286	5.4	242	698		
13,819	11,739	71,919	73,447	63,823	42,917	33,762	214,009	5.2	391	672		
64,219	54,607	311,281	315,844	278,837	184,738	151,558	930,977	5.1	...	621		

A. H. HARRINGTON,
Officiating Settlement Officer.

STATEMENT

Census return showing detail of castes

Name of tahsil.	Name of pargana.	MUHAM				
		Ātishbāz.	Mowāfī.	ʿIrāfī.	Sayad.	Shaikh.
		1	2	3	4	5
SANDYLA ...	Gundwā ...	...	...	...	9	48
	Kalyānmal ...	...	...	...	1	196
	Bālamau ...	...	...	...	...	11
	Sandīlā ...	9	...	...	1,610	5,076
	Total ...	9	...	...	1,620	5,331
HARDOI ...	Bīwan ...	...	...	...	98	98
	Bangar ...	...	...	...	141	301
	Sara ...	...	...	...	67	80
	Gopāmau ...	...	...	...	161	1,299
	Total ...	...	...	...	462	1,778
BILGRĀM ...	Bilgrām ...	...	...	31	1,022	1,218
	Mallānwan ...	...	6	...	152	355
	Kachhandau ...	...	77	...	5	41
	Sandī ...	...	...	119	357	450
	Katiāri ...	...	...	...	1	11
	Total ...	...	83	150	1,537	2,075
SHĀHANAD,	Barwan ...	...	...	...	...	...
	Pali ...	...	...	...	108	873
	Pachohā ...	...	...	...	5	1
	Pihāni Padarua ...	...	...	...	1,171	616
	Saromannagar ...	...	...	...	5	98
	Shāhabad ...	...	39	...	441	1,060
	Alamnagar ...	...	...	...	...	94
	Mansūrnagar ...	...	...	...	1	1
	Total ...	...	39	...	1,731	2,742
GRAND TOTAL ...		9	122	150	5,350	11,926

No. IIIA.

(extracted from the Oudh Census Report.)

MADANS.

Pathán.	Mughal.	Bhatiyará.	Jitláhá.	Ghosí.	Kunjrá.	Kasál.	Khánzáda.	Dhárí.
6	7	8	9	10	11	12	13	14
28	3	...	1,123	701	19	74	...	...
45	4	...	686	335	...	...	...	2
...	...	...	9	128	...	8	...	...
878	41	101	3,626	4,737	207	456	...	45
951	48	101	5,444	5,901	226	538	...	47
211	...	14	84	86	...	39	...	...
295	23	23	165	175	59	106	6	15
230	...	...	21	438	...	20	...	38
1,305	261	3	878	1,542	361	264	...	121
2,041	284	40	1,148	2,241	420	429	6	174
1,592	39	91	556	42	245	257	...	...
899	18	73	1,382	62	100	171	...	...
220	...	1	9	...	...	11	...	6
742	64	...	446	23	181	91	...	...
232	...	6	5	56	40	11	...	...
3,685	131	171	2,398	182	566	541	...	6
11	...	...	...	...	...	...	...	...
870	3	12	99	27	60	120	...	85
72	124	...	...	...	...	...	...	...
2,137	145	24	1,160	313	43	221	...	83
7	...	...	...	5	...	...	...	...
5,622	84	161	878	97	195	264	...	25
13	...	...	...	954	...	14	...	...
175	...	...	17	27	...	...	...	20
8,907	356	197	2,154	1,423	298	619	...	163
15,584	809	509	11,144	9,747	1,510	2,127	6	343

STATEMENT

Census return showing detail of castes

Name of tahsil.	Name of pargana.	MUHAM			
		Ruhelá.	Nakárchí.	Majáwar.	Kamáwar.
		15	16	17	18
SANDILA ...	Gundwa ...	...	...	...	...
	Kalyánmal ...	...	...	...	...
	Bálamau ...	...	...	...	...
	Sandila ...	...	21	...	...
	Total ...	...	21	...	...
HARDOI ...	Báwan ...	2	...	1	...
	Bangar ...	...	...	...	...
	Sara ...	...	...	...	...
	Gopámau ...	...	...	...	...
	Total ...	2	...	1	...
BILGRÁM ...	Bilgrám ...	...	...	...	...
	Mallánwan ...	...	...	2	...
	Kachhandau ...	...	...	...	...
	Sandi ...	...	...	...	...
	Katiári ...	...	...	...	...
	Total ...	...	...	2	...
SHÁHABAD,	Barwan ...	...	...	...	...
	Pali ...	...	...	...	...
	Pachohá ...	...	...	...	...
	Piháni Padarua ...	...	...	121	8
	Saromannagar ...	...	...	...	...
	Sháhahad ...	...	...	...	...
	Alamnagar ...	...	...	...	...
	Mansurnagar ...	...	...	...	...
	Total ...	...	...	121	8
GRAND TOTAL ...		2	21	124	8

No. IIIA.

(extracted from the Oudh Census Report)—(continued).

MADANS—(concluded).							HIGHER CASTES OF HINDUS.	
Sakká.	Dafál.	Rankí.	Rangrez.	Šaikalgar.	Mirdahá.	Other Musalmans.	Brahman.	Kshatriya.
19	20	21	22	23	24	25	26	27
...	18	...	5	...	...	464	8,037	3,523
...	56	...	...	...	8	...	4,676	1,744
...	...	...	...	...	...	29	1,259	760
...	55	...	...	...	...	636	11,548	7,054
...	120	...	5	...	8	1,129	25,520	13,081
...	...	...	16	21	...	320	2,721	3,188
21	...	1	13	3	...	165	5,614	4,245
...	...	...	6	23	...	182	4,569	3,151
149	...	...	...	..	...	550	11,902	9,585
170	...	1	35	47	...	1,217	24,806	20,169
...	5	...	9	...	...	982	5,716	3,173
...	40	...	117	4	...	1,132	11,260	3,449
...	...	...	15	...	...	1,381	1,371	1,964
...	16	...	72	...	...	1,063	8,756	5,984
...	...	...	...	...	...	78	6,310	5,145
...	61	...	213	4	...	4,636	33,413	19,715
...	...	...	...	...	...	112	1,305	5,732
...	7	...	9	64	...	466	5,642	2,761
...	...	...	...	...	...	62	3,976	4,611
5	...	...	16	6	...	122	3,817	1,526
...	...	...	...	...	...	217	2,217	2,514
...	...	...	65	...	...	1,659	8,424	2,523
...	...	539	8	...	...	21	1,523	2,067
...	...	...	...	9	...	4	458	379
5	7	539	98	79	...	2,663	28,362	22,113
175	197	540	351	130	8	9,645	112,101	75,078

STATEMENT

Census return showing detail of castes

Name of tahsil.	Name of pargana.	HIGHER CASTES OF HINDUS—(concluded).				
		Vaishya.	Kayath.	Jat.	Sikh.	Kattri.
		28	29	30	31	32
SANDILA ...	Gundwa ...	1,246	460	...	...	...
	Kalyanmal ...	623	132	...	...	...
	Balamau ...	281	88	94	...	...
	Sandila ...	5,183	1,412	147	5	151
	Total ...	7,333	2,092	241	5	151
HARDOI ...	Bawan ...	929	344	3	...	...
	Bangar ...	1,796	603	344	45	18
	Sara ...	1,637	349	155	...	71
	Gopamau ...	3,623	944	49	47	33
	Total ...	7,985	2,240	551	92	122
BILGRAM ...	Bilgram ...	948	619	...	1	305
	Mallawan ...	1,795	765	99	...	33
	Kachhandan ...	295	220	...	...	19
	Sandi ...	1,265	849	...	1	4
	Katiari ...	260	221	10	12	...
	Total ...	4,563	2,674	109	14	361
SHAHABAD ...	Barwan ...	423	136	...	...	3
	Pali ...	180	310	...	...	4
	Pachohā ...	405	137	...	...	1,826
	Pibani Padarua ...	1,459	457	...	3	241
	Saromannagar ...	549	307	...	...	2
	Shahabad ...	1,790	1,009	1	25	102
	Alamnagar ...	811	76	...	...	...
	Mansurnagar ...	133	41	...	...	...
	Total ...	5,750	2,473	1	28	2,178
GRAND TOTAL ...		25,631	9,479	902	139	2,812

No. IIIA.

(extracted from the Oudh Census Report)—(continued).

LOWER CASTES OF HINDUS.								
Arakh.	Ahír.	Bhánjwá.	Bhát.	Brijbásí.	Banjára.	Baheliya.	Bari.	Bhar.
33	34	35	36	37	38	39	40	41
4,686	6,769	704	158	...	...	41	71	...
723	1,142	312	184	...	...	20	2	...
57	544	132	44	...	...	...	...	...
4,215	6,862	1,370	542	...	94	116	67	...
9,681	15,317	2,518	928	...	94	117	140	...
...	1,386	465	86	...	...	...	11	...
250	6,093	892	279	...	...	43	12	15
113	1,678	601	96	...	...	...	11	...
2,081	6,116	1,944	505	...	96	25	41	...
2,444	15,278	3,902	966	...	96	68	75	15
1,164	6,333	656	317	...	...	...	51	...
1,264	4,463	812	562	...	...	43	134	...
68	1,935	201	96	...	...	...	4	...
83	8,240	951	171	...	54	179	85	27
14	2,883	350	63	...	...	12	21	...
2,593	23,854	2,970	1,209	...	54	234	295	27
...	873	307	73	...	...	70	1	...
1	1,530	468	95	...	...	33	22	...
...	1,439	422	98	...	...	1	19	...
...	1,223	364	139	8	...	8	1	7
...	906	284	53	...	...	9	26	...
41	2,931	909	190	33	...	...	71	...
122	1,059	241	53	...	...	...	9	...
123	804	106	30	...	...	...	8	...
287	10,765	3,101	731	41	...	126	157	7
15,005	65,214	12,491	3,834	41	244	605	667	49

STATEMENT

Census return showing detail of castes (extracted)

Name of tahsil.	Name of pargana.	LOWER CASTES OF			
		Barhale.	Báhd.	Barwár.	Beldár.
		42	43	44	45
SANDILA ...	Gundwa ...	686	1	...	6
	Kalyánmal ...	605	14	...	...
	Balamau ...	1,110	...	...	...
	Sandila ...	2,254	53	...	2
	Total ...	4,655	68	...	8
HARDOI ...	Báwan ...	337	...	...	...
	Bangar ...	438	8	6	45
	Sara ...	392	11	...	6
	Gopámau ...	1,243	32	...	20
	Total ...	2,410	51	6	71
BILGRÁM ...	Bilgrám ...	687	...	22	4
	Mallánwan ...	1,132	...	...	4
	Kachhandau ...	274	...	...	...
	Sánda ...	662	41	25	108
	Katlári ...	291	...	...	127
	Total ...	3,046	41	47	243
SHÁHABAD,	Barwan ...	205	...	...	4
	Páli ...	242	...	...	24
	Pachoha ...	299	4	...	...
	Piháni Padarua ...	413	20	...	...
	Saromannagar ...	211	...	...	4
	Sháhabad ...	885	5	...	87
	Alamnagar ...	124	...	...	...
	Mansurnagar ...	84	45	...	...
	Total ...	2,463	74	...	119
GRAND TOTAL ...		12,574	234	53	441

No. IIIA.

from the Oudh Census Report—(continued).

HINDUS—(continued).

Bhadri.	Bhangri.	Pási.	Patwa.	Paturiya.	Tamboli.	Teli.	Thathara.	Kalswant.
46	47	48	49	50	51	52	53	54
...	117	2,187	65	49	517	1,410	...	...
38	29	2,439	10	13	23	628	...	...
...	...	...	6	...	346	287	...	...
206	520	12,824	118	298	3,174	3,350	21	...
244	666	17,450	199	360	4,060	5,645	21	...
...	166	2,773	7	75	12	725	9	...
11	318	8,735	107	81	147	1,076	1	...
2	214	5,222	38	111	91	910	5	...
90	384	15,796	217	95	265	2,433	985	...
103	1,082	32,526	369	362	515	5,144	1,000	...
5	229	1,611	42	87	322	1,510	3	11
54	56	3,005	34	86	1,156	1,432	359	...
7	66	148	3	28	21	459	...	...
234	480	610	80	147	204	1,412	10	...
1	297	60	11	2	46	537	6	...
301	1,128	5,434	170	350	1,749	5,400	378	11
7	130	905	...	31	12	527	...	...
35	174	45	14	17	94	498	...	...
20	190	52	28	12	34	690	...	...
60	223	909	71	25	134	850	...	...
7	123	692	36	4	21	370	...	...
18	501	1,876	66	85	184	1,888	252	...
...	50	1,444	...	64	46	375	...	...
...	24	1,034	...	...	13	192	...	...
147	1,415	6,957	215	233	538	5,390	252	...
795	4,291	62,367	953	1,310	6,862	21,579	1,651	11

STATEMENT

Census return showing detail of castes

Name of tahsil.	Name of pargana.	LOWER CASTES OF			
		Jágá.	Rádhá.	Chamá.	Chhipí.
		55	56	57	58
SANDILA ...	Gundwa ...	...	...	9,084	101
	Kalyánnal ...	...	...	5,050	13
	Bálamau ...	...	...	2,001	...
	Sandila ...	...	...	24,567	50
	Total ...	...	...	40,702	164
HARDOI ...	Báwan ...	2	5	5,771	...
	Bangar ...	24	5	9,611	...
	Sara ...	47	...	5,733	80
	Gopámau ...	79	...	21,227	...
	Total ...	152	10	42,342	80
BILGRÁM ...	Bilgrám ...	...	...	8,272	...
	Mallánwan ...	...	...	8,542	...
	Kachhandau ...	...	...	2,706	...
	Sandí ...	...	...	7,653	25
	Katiári ...	...	...	4,450	14
	Total ...	...	...	31,623	39
SHÁHABAD,	Barwan ...	...	...	2,685	...
	Páí ...	...	14	2,820	...
	Pachoha ...	...	...	4,426	...
	Piháni Padarua ...	...	...	5,877	68
	Saromannagar ...	...	...	1,909	...
	Sháhábád ...	...	59	8,209	10
	Alamnagar ...	...	...	2,619	...
	Mansúrnagar ...	...	...	996	...
	Total ...	...	73	29,541	78
GRAND TOTAL ...		152	83	144,208	361

No. IIIA.

(extracted from the Oudh Census Report)—(continued).

HINDUS—(continued).

Hulwaí.	Dhobí.	Dharkár. Ransphor. Dhánuk.	Dhuniyá.	Dom.	Dásádh.	Darzi.	Ráj.	Súnár.
59	60	61	62	63	64	65	66	67
173	931	403	544	...	...	314	5	173
64	383	208	335	15	...	112	...	44
18	163	82	489	...	...	44	...	21
329	2,150	861	2,241	15	...	870	68	646
579	3,627	1,554	3,609	30	...	1,340	73	884
60	435	247	167	...	...	183	...	70
169	802	337	249	3	6	313	2	172
16	541	322	289	...	...	285	...	115
202	1,588	724	802	218	...	699	82	345
447	3,366	1,630	1,507	221	6	1,430	84	702
135	913	407	456	...	...	435	171	202
265	1,296	613	1,269	...	...	273	85	481
20	279	266	275	...	...	144	...	2
169	1,086	951	633	...	...	633	44	368
16	480	488	128	...	3	255	...	107
595	4,054	2,725	2,761	...	3	1,740	300	1,160
7	270	328	153	...	...	237	...	26
60	407	436	177	...	5	113	...	147
5	542	545	246	...	...	143	...	19
46	575	1,207	271	...	...	324	72	256
15	310	180	50	...	153	52	...	34
197	1,353	860	515	5	...	641	116	332
...	284	196	102	...	...	84	...	10
...	89	40	65	...	...	37	...	...
332	3,830	3,792	1,579	5	158	1,631	188	814
1,953	14,8	9,701	9,456	256	167	6,141	645	3,560

STATEMENT

Census return showing detail of castes (extracted

Name of tahsil.	Name of fargana.	LOWER CASTES OF		
		Kumhár.	Khatik.	Kurmi.
		68	69	70
SANDILA ...	Gundwa ...	425	...	161
	Kalyánmal ...	252	...	4
	Bálaman ...	114	...	1,137
	Sandíla ...	1,241	...	2,503
	Total ...	2,032	...	3,805
HARDOI ...	Báwan ...	208	...	1
	Bangar ...	489	8	90
	Sara ...	377	9	32
	Gopáman ...	1,051	18	23
	Total ...	2,125	35	146
BILGRÁM ...	Bilgrám ...	427	...	893
	Mallánwan ...	723	...	14,566
	Kachhandau ...	167	...	101
	Sandi ...	627	...	104
	Katári ...	373	...	87
	Total ...	2,317	...	15,751
SHÁHABAD' ...	Barwan ...	210	...	3
	Pali ...	319	...	143
	Pachoha ...	235	...	40
	Piháni Padarua ...	334	...	37
	Saromannagar ...	233	...	8
	Sháhábád ...	593	13	42
	Alamnagar ...	112	...	...
	Mansurnagar ...	36	...	...
	Total ...	2,072	13	273
GRAND TOTAL ...		8,546	48	19,975

No. IIIA.

from the Oudh Census Report)—(continued).

HINDUS—(continued).

Kahar.	Kalwar.	Kanjar.	Kori.	Garariya.	Gujar.	Kisan.	Gandhi.
71	72	73	74	75	76	77	78
1,466	175	...	291	1,349	...	...	...
427	102	...	34	781	...	...	...
216	66	...	...	252	...	...	...
2,185	1,675	...	614	3,448	...	...	...
4,294	2,018	...	939	5,870	...	...	...
561	242	11	286	1,352	...	95	...
787	495	48	359	2,105	9	132	...
845	335	...	375	1,272	159	...	9
2,164	704	11	1,005	6,360	13	...	...
4,357	1,776	70	2,025	11,089	181	227	9
1,502	539	34	152	2,024	...	1,719	10
1,590	1,104	...	847	1,968	9	176	8
329	185	...	122	937	...	1,428	...
3,203	552	...	610	1,682	72	7,788	...
2,912	86	...	207	956	8	...	...
9,536	2,466	34	1,938	7,567	89	11,111	18
930	59	...	316	440	...	585	...
1,551	184	...	113	971	25	1,005	...
1,572	105	...	618	1,427	12	...	...
926	293	21	385	450	...	54	...
850	77	...	389	404	50	597	...
2,144	529	24	1,164	1,787	15	450	33
247	104	...	355	571	...	7	...
206	27	...	52	239	...	...	104
8,426	1,378	45	3,392	6,289	102	2,698	137
26,613	7,638	149	8,294	30,815	372	14,036	164

STATEMENT

Census return showing detail of castes (extracted

Name of tahsil.	Name of pargana.	LOWER CASTES OF		
		Lodhā.	Loniyā.	Lohār.
		79	80	81
SĀNDYĀ ...	Gundwa ...	1,418	80	546
	Kalyānnal ...	43	...	226
	Balamau ...	14	19	114
	Sandīlā ...	2,850	270	1,417
	Total ...	4,325	369	2,302
HARDOI ...	Bāwan ...	...	...	349
	Bungar ...	55	122	456
	Sara ...	84	46	430
	Gopāmau ...	101	74	1,130
	Total ...	240	242	2,365
BILGRĀM ...	Bilgrām ...	6	313	508
	Mallānwān ...	305	96	653
	Kachhandau ...	1,426	224	266
	Sandi ...	25	287	844
	Katiari ...	7	190	326
	Total ...	1,769	1,110	2,597
SHĀHĀBAD...	Barwan ...	...	194	195
	Fāf ...	37	6	297
	Pachoha ...	12	...	411
	Pihani Padarna ...	...	27	295
	Saromaunagar ...	8	49	205
	Shāhabad ...	6,485	93	784
	Alamnagar ...	...	...	140
	Mansur nagar ...	...	7	80
	Total ...	6,542	376	2,407
GRAND TOTAL ...		12,876	2,097	9,671

No. IIIA.

from the Oudh Census Report—(continued).*HINDUS—(concluded).*

Murao.	Mánjhí. Malláh.	Mihí.	Mochí.	Manihár.	Náo.	Nat.
82	83	84	85	86	87	88
2,195	47	147	18	109	1,055	67
1,288	...	30	14	65	428	9
422	...	31	...	51	183	14
9,082	..	617	195	488	2,640	335
12,987	47	825	227	718	4,306	425
783	59	33	...	68	338	28
3,061	8	54	9	209	693	19
1,537	5	76	...	136	542	140
3,643	336	182	24	323	1,585	43
9,074	408	345	33	736	3,158	230
4,159	152	349	147	180	785	142
2,096	4	488	77	274	1,385	78
1,503	75	77	..	21	424	50
4,853	311	169	28	230	1,151	264
2,335	24	59	...	81	666	40
15,546	566	1,142	252	786	4,411	572
994	14	4	...	60	303	77
2,019	4	38	17	121	528	77
2,106	21	119	...	114	403	21
1,369	21	100	59	103	559	33
1,014	14	34	...	27	161	54
3,389	6	259	88	207	1,088	123
610	9	49	...	80	250	...
332	41	4	...	18	144	...
11,833	130	607	164	730	3,431	385
49,440	1,151	2,919	676	2,965	15,306	1,619

STATEMENT

Census return showing detail of castes (extracted)

Name of tahsil.	Name of pargana.	MISCEL				
		Gosáin.	Other faqirs.	Jogí.	Bairáí.	Nanáksbáhi.
		89	90	91	92	93
SÁNDYLA ...	Gundwa ...	174	556	29	7	2
	Kalyanmal ...	6	119	...	58	...
	Balamau ...	27	167	...	...	...
	Sandilá ...	107	1,726	57	...	...
	Total ..	314	2,568	86	65	2
HARDOI ...	Báwan ...	28	97	...	18	...
	Bangar ...	118	271	11	44	...
	Sará ...	20	227	...	13	...
	Gopámau ...	97	1,169	38	...	...
	Total ...	263	1,754	49	75	...
BILGRÁM ...	Bilgrám ...	62	440	97	...	...
	Mallánwan ...	135	284	142	86	...
	Kachhandau ...	38	6	...	140	...
	Sandí ...	99	446	107	...	...
	Katiari ...	20	202	...	...	...
	Total ...	354	1,387	346	226	...
SHÁHABAD,	Barwan ...	4	...	...	...	...
	Palf ...	14	41	...	...	59
	Pachoha ...	25	106	111	...	...
	Pihani Padarua ...	...	149	83	91	1
	Saromannagar ...	4	76	...	...	...
	Sháhahad ...	49	413	163	12	...
	Alamnagar ...	9	93	...	8	...
	Mansurnagar ...	...	38	...	...	...
	Total ...	105	916	357	111	60
GRAND TOTAL ...		1,036	6,625	838	477	62

HARDOI SETTLEMENT OFFICE: }
 The 1st July, 1871. }

No. IIIA.

from the Outh Census Report).—(concluded).

LANEWS.

Branchari.	Mahant.	Paramhans.	Sādhd.	Sāin.	Hijā.	Persons whose caste is not known.	Travellers.	Total.
94	95	96	97	98	99	100	101	102
...	11	2	36	...	...	1,370	182	56,871
...	70	...	...	...	6	24,875
...	315	1	11,159
...	639	235	143,204
...	11	2	106	...	...	2,324	423	236,109
...	2	...	2	318	46	26,037
2	92	1	...	274	41	54,494
...	7	...	...	248	32	34,972
...	246	265	112,006
2	101	1	2	1,086	384	227,509
...	657	42	56,244
16	141	...	...	435	73	77,681
...	39	...	...	233	31	20,459
...	434	17	69,751
...	3,460	7	35,164
16	180	...	...	5,228	170	259,299
...	30	...	...	215	...	19,206
...	36	...	...	271	86	28,087
...	37	27,911
...	37	...	...	1,595	151	34,028
...	15,624
2	31	...	...	338	23	67,646
...	7	...	...	102	5	15,221
...	3	...	...	...	...	6,286
2	144	...	...	2,521	265	214,009
20	11	2	531	1	2	11,159	1,242	936,926

A. H. HARRINGTON,
Offg. Settlement Officer.

STATEMENT

Showing professions and occupations

CLASS.		CLASS I.—					
ORDER.		ORDER I.—GOVERNMENT SERVANTS.			ORDER II.—ENGAGED IN DEFENCE OF COUNTRY.	ORDER	
Profession or occupation—English name.		Policeman.	Village watchman.	Government servant.	Soldier.	Priest or teacher of the Hindu religion.	Priest or teacher of the Muhammadan religion.
Profession or occupation—Vernacular name.		Polis.	Chaukidar, Geraiti.	Naukar-i-sarkar.	Sipahi.	Pandit, Gurú.	Qázi, Mullá.
Name of tahsil.	Name of pargana.	1	2	3	4	5	6
SANDILA ...	Gundwa ...	...	512	62	...	103	2
	Kalyánnal ...	...	189	12	4	24	...
	Bálanau ...	...	...	...	...	...	...
	Sandila ...	...	347	59	5	212	...
	Total ...	...	1,048	33	9	339	2
HARDOI ...	Biwan ...	...	12	9	...	21	...
	Bangur ...	...	109	...	...	52	...
	Sara ...	...	22	...	1	37	...
	Gopāman ...	...	64	...	...	146	...
	Total ...	...	207	9	1	256	...
BILGRAM ...	Bilgram ...	...	23	...	...	193	...
	Mallánwan ...	...	114	...	8	163	...
	Kachhandau ...	...	24	...	...	...	...
	Sandi ...	...	116	...	4	182	...
	Katiari ...	...	45	...	1	23	...
	Total ...	...	321	...	13	561	...
SHÁHABAD,	Barwan ...	...	34	...	...	10	...
	Pali ...	...	57	...	...	25	...
	Pachhoha ...	...	56	...	...	...	...
	Pihani Padarua ...	...	66	...	...	...	...
	Saromannagar ...	...	3	...	...	...	...
	Sháhabad ...	...	87	...	...	32	...
	Alamnagar ...	...	10	...	...	2	...
	Mansurnagar ...	...	9	...	...	...	...
	Total ...	...	321	...	...	69	...
District Total ...		...	1,897	142	23	1,225	2

No. IIIB.

(extracted from the Oudh Census Report).

PROFESSIONAL.								CLASS II.—DOMESTIC.					
III.—THE LEARNED PROFESSIONS, LITERATURE, ARTS AND SCIENCES, &c.								ORDER V.—ENGAGED IN ENTERTAINING AND PERFORMING PERSONAL OFFICES FOR MEN.					
Vakil, Mukhtár, Arzina vi s, Muntarajim.	Lawyer.	School master teacher.	Surgeon, Physician, &c.	Midwife.	Actor, Juggler, &c.	Singer, Dancer.	Picture painter.	Nurse.	Water-carrier.	Sweeper.	Inn-keeper.	Barber.	
7	8	9	10	11	12	13	14	15	16	17	18		
...	3	22	...	...	...	...	31	...	291	
6	1	2	...	...	...	...	13	...	96	
2	20	...	70	55	...	...	22	114	60	40	
8	20	...	81	79	...	...	22	188	60	574	
1	1	...	...	3	...	...	...	43	3	931	
5	3	47	...	...	...	74	11	97	
...	6	8	...	...	5	69	...	231	
...	5	...	...	43	...	...	...	129	4	147	
6	6	...	9	101	...	...	5	315	18	406	
...	4	19	...	...	2	77	11	581	
...	10	11	...	...	2	43	...	248	
...	4	5	...	...	...	19	...	357	
...	6	...	40	50	...	...	...	73	10	116	
...	5	2	...	...	...	34	...	308	
...	6	...	63	87	...	...	4	246	21	141	
...	11	...	...	...	31	...	1,170	
...	12	8	...	...	...	37	1	87	
...	1	...	18	7	...	...	6	51	...	153	
...	13	...	4	86	...	...	...	52	...	94	
...	1	...	11	...	...	...	...	24	...	172	
...	38	...	31	25	...	...	2	109	80	56	
...	5	4	...	...	...	21	...	342	
...	8	...	...	...	2	...	50	
...	53	...	81	99	...	...	8	327	81	27	
14	85	...	234	366	...	...	39	1,076	180	981	
												3,963	

STATEMENT

Showing professions and occupations (extracted

CLASS.		CLASS II.— DOMESTIC			CLASS			
ORDER.		ORDER V.—ENGAGED IN ENTERTAINING AND PERFORMING PERSONAL OFFICES FOR MEN.			ORDER VI.—PERSONS WHO BUY OR SELL, KEEP OR LEND MONEY AND GOODS OF VARIOUS KINDS, &c.			
Profession or occupation—English name.		Washerman.	Personal at- tendant.	Maker of caste marks.	Banker.	Merchant.	Agent.	Wandering grain dealer.
Profession or occupation—Verna- cular Name		Dhobi.	Khidmatgar.	Gudnewala.	Mahajan.	Sandagar.	Dalal, Karinda, Gumashita.	Byapari.
Name of Tahsil.	Name of pargana.	19	20	21	22	23	24	25
SANDILA ...	Gurdwa ...	202	1,427	10	96	96	32	78
	Kalyanmal ...	65	293	...	43	13	...	178
	Balamau ...	33	137	...	18	1	...	...
	Sandila ...	467	3,366	...	172	201	113	645
	Total ...	767	5,223	10	829	311	145	901
HARDOI ...	Bawan ...	96	212	...	19	30	23	86
	Bangar ...	217	1,301	...	54	42	...	220
	Sara ...	153	171	...	12	31	...	37
	Gopaman ...	116	1,651	...	...	40	3	64
	Total ...	882	3,335	...	85	143	26	407
BILGRAM ...	Bilgram ...	184	1,013	...	118	84	...	153
	Mallawan ...	255	1,326	...	250	166	...	412
	Kachbandan ...	73	150	...	19	7	...	116
	Sandi ...	234	725	...	100	194	...	312
	Katiari ...	135	326	...	51	24	...	351
	Total ...	881	3,540	...	538	465	...	1,344
SHAHABAD,	Barwan ...	60	178	...	4	11	...	37
	Pali ...	107	419	...	66	72	...	68
	Pachhoha ...	144	166	...	16	10	...	18
	Pihani Padarua ...	138	750	...	95	107	...	40
	Saromannagar ...	6	182	...	16	25	...	108
	Shahabad ...	327	1,292	...	59	95	3	157
	Alamnagar ...	38	100	...	17	9	...	7
	Mansurnagar ...	23	74	...	...	...	...	3
	Total ...	898	3,161	...	272	829	3	438
District Total		3,428	15,259	10	1,224	1,248	174	3,09

No. IIIB.

from the Oudh Census Report).—(continued).

III.—COMMERCIAL.										CLASS IV.—AGRI- CULTURAL.		
ORDER VII.—ENGAGED IN THE CONVEYANCE OF MEN, ANIMALS AND GOODS.										ORDER VIII.—PERSONS POSSESSING OR WORK- ING THE LAND, &C.		
Petty dealer.	Bisāfi.	Coachmen, Livery, Stable-keeper.	Railway servants.	Pack carrier on bullocks.	Weighman.	Letter out of camels	Porter.	Boatman.	Palki bearer.	Proprietor of land.	Cultivator.	Gardener and Agricultural la- bours.
	A r g a r ā d ā r, Gārīwān.	Mulázim railway.	Banjárá.	Bayá, Waznash.	Sarbán.	Motiya.	Malláh.	Pálkibardár	Zamindár.	Kashukár.	M al í, H al w á h á, Charwáha.	
26	27	27a	28	29	30	31	32	33	34	35	36	
5	153	4	...	...	12	25	846	9,338	21	
5	2	...	...	...	...	55	509	4,009	8	
...	11	...	...	...	17	212	2,006	6	
20	74	...	...	...	227	1,771	22,150	82	
30	156	89	...	...	12	324	8,338	37,503	117	
...	4	...	...	...	84	946	5,422	13	
...	62	...	...	...	192	1,278	11,324	26	
...	8	18	...	...	2	112	1,029	7,666	14	
...	24	...	...	...	247	2,295	22,709	49	
...	8	108	...	...	74	635	5,548	47,121	102	
...	2	...	...	...	215	773	11,672	56	
17	7	...	...	...	116	970	13,981	71	
4	1	...	...	...	101	910	3,938	16	
...	11	...	...	26	423	1,525	15,096	30	
...	6	...	...	2	196	848	8,180	20	
21	27	...	...	28	1,051	5,026	52,867	193	
...	62	2,018	2,915	1	
2	103	516	6,155	10	
11	9	...	...	...	50	1,528	6,318	12	
...	6	...	...	6	101	496	5,729	17	
...	28	...	...	2	41	866	2,924	8	
20	10	4	9	...	10	254	907	12,314	35	
...	23	633	3,466	7	
...	20	51	1,538	...	
38	10	42	9	...	18	654	7,015	41,859	90	
84	173	260	9	...	132	2,664	20,927	178,850	502	

STATEMENT

Showing professions and occupations (extracted

CLASS.		CLASS IV.—AGRICULTURAL.					
ORDER.		ORDER IX.—PERSONS ENGAGED ABOUT ANI					
Profession or occupation— English name.		Horse merchant, Veterinary Sur- geon, Farrier, Horse breaker.	Elephant keeper or driver.	Camel driver.	Herdsmen.	Shepherd.	Pig-keeper.
Profession or occupation—Verna- cular name.		Ghore saudágar Na'í band.	Maháwat, Fúlbár.	Shutur Sawár.	Gallabán, Ahír.	Garariya.	Pási, Khatik.
Name of tahsil.	Name of pargana.	37	38	39	40	41	42
SANDILA ...	Gundwa	...	1	...	64	50	...
	Kalyánmal	...	...	...	20	8	...
	Bálamau	...	...	...	...	...	27
	Sandíla	...	...	...	67	25	85
	Total	...	1	...	151	83	112
HARDOI ...	Báwan	...	...	...	...	4	4
	Bangar	...	...	...	11	34	15
	Sara	...	...	...	...	64	22
	Gopáwan	...	...	...	3	255	...
	Total	...	...	...	14	357	41
BILGRAM ...	Bilgrám	...	...	...	...	34	2
	Mallánwan	...	...	...	6	20	7
	Kachhandaui	...	...	...	...	...	...
	Sandí	...	...	...	...	110	6
	Katiari	...	...	...	...	68	10
	Total	...	...	...	6	232	25
SHÁHABAD,	Barwan	...	...	...	...	...	15
	Pali	...	...	...	17	24	...
	Pachhoha	...	...	...	...	2	21
	Pihani Padarua	...	...	...	...	...	31
	Saromanuagar	...	...	...	...	...	19
	Sháhabad	...	...	...	7	44	34
	Alamnagar	...	...	...	...	...	...
	Mansurnagar	...	...	...	...	...	1
	Total	...	...	...	24	70	121
	District Total	...	1	...	195	742	299

No. IIIB.

from the Oudh Census Report—(continued).

CLASS V.—INDUSTRIAL.											
ORDER X.—ARTS AND MECHANICS.											
MALES.											
Trapper and bird catcher.	Fire worker and gunpowder-maker.	Carpenter and turner.	Cart-maker.	Boat builder.	Mason.	Painter, Varnisher and Gilder.	Saddler.	Jeweller and Ring engraver.	Necklace maker.	Musical instrument maker.	Book seller, Book-binder, Stationer.
Shikari, Chhipmar.	Atishbáz, Bárát-sáz.	Barhái, Kharádi, Mistri.	Gari banánewálá.	Kishtisáz.	Ráj.	Rangás.	Zingar.	Jauhari.	Patwi.	Bája banánewálá.	Kutub-farosh.
43	44	45	46	47	48	49	50	51	52	53	54
24	...	178	...	...	...	10	...	...	11	6	...
7	...	56	...	...	...	...	...	...	3	...	...
...	...	43	...	...	...	...	...	...	2	...	...
28	...	392	9	...	16	1	10	...	27	...	...
50	...	669	9	...	16	11	10	...	43	6	...
9	...	96	...	...	3	...	...	...	2	...	...
1	...	176	2	...	...	...	5	...	5	...	...
...	...	115	12	...	...	...	...	...	16	...	...
...	...	343	...	...	...	...	...	...	41	...	...
10	...	730	14	...	3	...	5	...	64	...	...
2	...	203	3	...	...	...	...	...	9	...	...
8	...	270	...	...	...	...	...	...	...	...	...
4	...	63	...	...	...	...	...	...	...	...	...
21	...	206	...	...	...	...	1	...	18	...	...
...	...	70	...	...	...	...	...	...	5	...	...
35	...	812	3	...	...	...	1	...	32	...	...
...	...	71	...	...	...	...	...	...	...	...	...
2	...	77	...	...	...	...	...	...	47	...	...
...	...	86	2	...	...	...	...	...	3	...	...
...	...	71	...	...	...	...	...	...	8	...	...
...	...	75	...	...	...	...	...	...	...	...	...
6	...	338	7	...	...	...	...	...	30	...	...
...	...	22	...	...	...	...	...	...	...	...	...
...	...	24	...	...	...	...	...	...	...	...	...
8	...	764	9	...	...	...	...	...	88	...	6
112	...	2,975	35	...	19	11	16	...	227	6	...

STATEMENT

Showing professions and occupations (extracted

CLASS.		CLASS V.—						
ORDER.		ORDER X.— ARTS AND MECHANICS.		ORDER XI.—TEXTILE				
Profession or occupation— English Name.		Scent-maker.	Watch-maker.	Weaver.	Calico painter Cloth printer.	Cotton cleaner.	Carpet druggist and Blanket maker.	Dyer.
Profession or occupation— Vernacular Name.		Gandhi.	Gharisāz.	Jōlāhā.	Chīpī.	Dhuniyā.	Darīśāf, Gīlimbāf.	Rangrez.
Name of Tahsīl.	Name of Pargana.	55	56	57	58	59	60	61
Sandila ...	Gundwa ...	...	...	258	12	220	...	1
	Kalyanmal ...	...	...	104	5	66	5	...
	Balamau ...	...	...	12	...	132	5	...
	Sandila ...	1	...	1,241	18	453	28	30
	Total ...	1	...	1,615	35	871	38	31
Hardoi ...	Bāwan ...	...	...	107	...	45	...	6
	Bangar ...	4	...	119	...	74	61	2
	Sara ...	...	...	141	...	45	9	3
	Gopamau ...	10	...	497	...	244	10	3
	Total ...	14	...	867	...	408	80	14
Bilgram ...	Bilgram ...	3	...	223	...	99	5	1
	Mallauwan ...	...	...	1,064	...	78	73	3
	Kachhandan ...	...	...	96	...	14	4	...
	Sandi ...	...	...	411	12	150	26	20
	Katiari ...	...	...	52	...	31	18	6
	Total ...	3	...	1,846	12	372	126	30
Shāhabad...	Barwan ...	...	...	100	...	56	24	1
	Pali ...	...	...	50	...	49	23	7
	Jachhoha ...	...	...	243	...	72	47	1
	Pihani Padarus ...	...	...	382	...	70	66	5
	Saromannagar ...	...	...	117	...	27	50	...
	Shāhabad ...	8	...	638	2	177	50	26
	Alamnagar ...	...	...	97	...	19	22	1
	Mansurnagar ...	...	...	16	...	3	9	...
	Total ...	8	...	1,643	2	473	291	41
District total ...		26	...	5,971	49	2,124	535	116

No. IIIB.

from the Oudh Census Report)—(continued).

AGRICULTURAL.

FABRICS AND DRESS.

ORDER XII.—FOOD AND DRINK.

Reshamsáz.	Silk-spinner.	Embroiderer of gold and silver thread, Lace maker.	Thread spinner and seller.	Shoe-maker.	Tailor.	Wine seller.	Milk seller.	Grain seller.	Corn grinder.	Tobacco seller.	Pan leaf seller.	Confectioner, Sweet-meat seller.	Sugar seller.
62	Zardoz.	Sút Banánewálá, Kátánwálá.	Júti Banánewálá, Mocbí.	Darzi.	A'bkár, Kalásár.	Ghrésí, Ahír, Gaddí.	Banyá, Bakfál.	Písanhára.	Tambakú-farosh.	Tamboli.	Hatwái.	Shakar-farosh.	
...	87	...	4	...	23	16	400	...	24	74	46	...	
...	...	...	...	...	33	4	187	...	3	6	6	...
...	...	...	...	...	15	6	76	...	...	35	2	...
...	228	...	16	...	106	88	1,010	...	33	492	76	...	
...	315	...	20	48	139	119	1,673	...	60	607	130	...	
...	47	...	...	...	14	18	197	...	15	6	21	...
...	6	...	...	...	50	42	18	373	...	18	20	52
...	...	...	...	...	72	15	12	447	...	...	39	6
...	...	...	6	220	46	82	946	...	27	55	56	...
...	53	...	6	342	117	130	1,963	...	66	120	135	...	
...	...	...	3	113	8	...	300	...	6	88	46	...
...	...	...	58	88	3	2	950	...	...	236	11	...
...	...	...	5	38	...	...	109	...	...	7	...	...
...	184	...	3	...	24	15	258	...	30	25	46	...	
...	56	...	...	...	12	19	97	...	...	10	6	...
...	240	...	69	239	47	36	1,714	...	36	366	109	...	
...	63	...	...	...	7	...	127	...	...	4	2	...
...	36	...	...	...	17	6	152	...	...	2	5	...
...	48	...	...	7	2	...	139	...	...	13	2	...
...	77	...	15	...	24	11	515	...	...	64	43	...
...	27	...	...	...	30	35	72	...	...	5	4	...
...	142	...	3	...	...	...	553	...	35	33	55	...
...	15	...	...	...	4	7	166	...	...	16	...	...
...	5	...	...	...	5	...	24	...	...	2	...	...
...	413	...	18	7	89	53	1,748	...	35	139	111	...	
...	1,021	...	113	636	392	314	7,098	...	191	1,232	485	...	

STATEMENT

Showing professions and occupations (extracted

CLASS.		CLASS V.—								
ORDER.		ORDER XII.—FOOD AND DRINK.								
Profession or occupation— English name.		Spice seller.	Butcher.	Greengrocer.	Seller of Bhang, Opium or Gánjá.	Fruit seller.	Poulterer.	Fishmonger.	Baker.	Grain Parcher.
Profession or occupation— Vernacular Name.		Attár, Pansáí.	Kasáí.	Kunjrá.	Gánjewálá, Bhang farosh.	Mewá farosh,	Khatík, Murg farosh.	Machhwá.	Nánbái.	Bharbhúnjí.
Name of Tahsíl.	Name of Pargana.	75	76	77	78	79	80	81	82	83
Sandila.	Gundwa ...	20	18	1	1	...	...	...	1	147
	Kalyanmal ...	...	1	...	...	...	...	1	...	119
	Balamau ...	...	...	...	...	...	...	...	...	38
	Sandila ...	49	92	41	4	...	...	...	19	325
	Total ...	69	111	42	5	...	...	1	20	628
Hardoi.	Báwan ...	...	13	10	1	...	...	...	...	97
	Bangar ...	13	...	22	...	...	...	...	...	232
	Sara ...	12	3	12	...	...	...	...	...	157
	Gopamau ...	...	74	48	5	...	...	...	2	434
	Total ...	25	90	92	6	...	...	...	2	920
Bilgram.	Bilgram ...	...	62	74	...	...	...	...	...	204
	Mallanwan ...	22	27	71	...	...	...	...	2	265
	Kachhandau ...	...	...	...	...	...	...	...	...	75
	Sandi ...	5	24	62	...	...	...	...	...	266
	Katiari ...	...	12	13	...	...	...	...	...	125
	Total ...	27	125	220	...	...	...	...	2	935
Sháha- bad.	Barwan ...	...	...	10	...	...	...	...	...	83
	Pali ...	...	33	15	...	...	...	...	...	106
	Pachhoha ...	...	...	10	...	...	...	...	...	137
	Pihani Padarua ...	...	23	16	...	...	...	...	...	87
	Saromannagar ...	...	...	34	...	...	...	...	...	69
	Sháhabad ...	...	39	55	...	...	...	...	...	255
	Alamnagar ...	...	...	10	...	...	...	...	...	51
	Mansurnagar ...	...	...	4	...	...	...	...	...	24
	Total ...	...	95	154	...	...	...	...	...	812
District Total ...		121	421	508	11	...	...	1	24	3,295

No. IIIB.

from the Oudh Census Report—(continued).

INDUSTRIAL.

ORDER XIII.—DEALERS IN ANIMAL SUBSTANCES.

ORDER XIV.—DEALERS IN VEGETABLE SUBSTANCES.

Leather seller or worker.	Soap-maker.	Comb maker and worker in bone and ivory.	Oil-maker and seller.	Bamboo worker.	Thatcher.	Matting and Gunny-maker.	Leaf plate maker.	Wood-cutter.	Charcoal-maker.	Catechu-maker.	Rope and string maker.	Paper-maker.	Lac worker.
Chainár, Mochí.	Sábungar.	Kanghísáz.	Teli.	Bánsphor.	Chhawáiyá.	Tátbáf.	Bári.	Lakarhára.	Kodásáz.	Kathásáz.	Rasanbáf.	Kághazí.	Lakherá.
84	85	86	87	88	89	90	91	92	93	94	95	96	97
49	331	107	...	...	7	...	...	...	...	...	...
21	94	9	...	...	...	...	...	...	...	...	...
9	49	19	...	...	...	...	...	...	...	...	...
179	644	56	...	...	10	...	2	...	37	...	...
258	1,118	191	...	...	17	...	2	...	87	...	...
13	138	25	...	...	3	...	...	...	...	...	...
14	343	63	...	...	4	...	...	...	4	...	...
5	231	52	...	...	10	...	...	...	...	...	...
133	731	62	...	...	7	1	...	...	...	...	6
165	1,443	202	...	...	24	1	...	...	4	...	6
42	321	38	...	...	17	...	...	...	17	...	...
4	332	27	...	...	15	...	...	...	...	...	...
...	76	...	...	...	...	...	...	...	...	...	...
98	359	41	...	...	14	...	...	...	...	...	...
28	201	26	...	...	16	...	...	...	...	...	...
172	1,289	132	...	...	62	...	...	...	17	...	...
25	113	1	...	...	13	...	...	...	...	...	...
10	65	3	...	...	3	...	...	...	...	...	...
24	180	28	...	...	3	...	...	...	...	...	...
78	214	13	...	...	...	...	...	...	...	...	...
8	128	1	...	...	1	...	...	...	...	...	...
57	464	24	...	...	8	...	...	...	5	...	...
2	72	23	...	...	...	...	...	...	...	...	...
...	33	5	...	...	6	...	...	...	...	...	...
204	1,269	98	...	...	34	...	...	...	5	...	...
799	5,119	623	...	...	137	1	2	...	63	...	6

STATEMENT

Showing professions or occupations (extracted

CLASS.		CLASS V.—				
ORDER.		ORDER XV.—DEALERS				
Profession or occupation—English name.		Wire maker.	Brass vessel maker.	Lime burner.	Goldsmith	Saltpetre maker.
Profession or occupation Vernacular name.		Tarkash.	Thatherá Kaserá, Mugar.	Chónápaz.	Sonár.	Shorasíz.
Name of Tahsil	Name of Pargana.	98	99	100	101	102
Sandila.	Gundwa ...	...	14	...	47	...
	Kalyamual ...	...	14	1	11	...
	Bulamau ...	...	...	...	3	...
	Sandila ...	...	23	6	166	...
	Total ...	1	51	7	227	...
Hardoi.	Báwan ...	...	1	...	26	...
	Bangar ...	...	...	25	55	...
	Saru ...	...	...	1	51	...
	Gopamau ...	...	1	17	101	...
	Total ...	...	2	43	233	...
Bilgram.	Bilgram ...	...	18	5	65	...
	Mallawan ...	...	...	...	48	...
	Kachhandau ...	...	...	...	13	...
	Sandi ...	...	3	8	133	...
	Katiari ...	...	...	...	91	...
	Total ...	...	21	13	350	...
Sháhabad.	Barwan ...	...	...	...	11	...
	Pali ...	...	...	...	34	...
	Pachhoha ...	...	...	...	25	...
	Pihani Padarua ...	...	...	...	67	...
	Saromannagar ...	...	...	...	14	...
	Sháhabad ...	...	40	14	115	...
	Alamnagar ...	...	...	...	9	...
	Mansurnagar ...	...	...	...	...	...
	Total ...	...	40	14	275	...
District Total ...		1	114	77	1,085	...

No. IIIB.

from the Oudh Census Report—(continued).

INDUSTRIAL.

IN MINERAL SUBSTANCES.

Cutler.	Glass manufac- turer.	Tinman and Tin- ker.	Potter.	Blacksmith.	Stone mason.	Glass bangle maker.	Persons who ex- tract metals from scoriae.	Salt merchant.	Hukah maker.	Brick maker.
Biryá.	Shishagar.	Kála'igar.	Kumhár Kasgar.	Lohár.	Sangtrásh, Nakásh	Chúrfhára.	Nyáryá.	Namak-farosh.	Naichásáz Hukasáz.	Khishipaz.
103	104	105	106	107	108	109	110	111	112	113
1	73	147	1	43	...	3	7	...
...	22	59	...	26	...	...	...	...
...	22	37	...	16	...	...	...	...
...	...	1	292	340	19	115	...	13	2	...
1	...	1	409	583	20	200	...	16	9	...
1	48	87	...	25	...	...	...	...
7	...	1	177	145	6	122	...	...	...	...
...	82	127	3	30	...	...	...	...
3	295	351	11	89	...	13	...	...
11	...	1	602	710	20	266	...	13	...	...
...	...	3	117	125	44	49	...	...	...	...
...	127	167	3	18	...	...	...	...
...	42	57	...	...	...	...	...	...
...	156	206	12	70	...	...	...	...
...	90	89	...	17	...	...	...	...
...	...	3	582	644	59	154	...	...	...	...
...	64	67	...	14	...	...	...	...
...	...	1	69	93	6	28	...	15	...	...
...	83	99	...	25	...	...	...	...
...	83	84	20	29	...	...	...	...
...	65	39	...	48	...	...	...	...
6	...	2	140	182	38	65	8	...	1	...
...	5	26	...	23	...	...	...	...
...	4	22	...	...	...	...	...	...
6	...	3	513	612	64	232	8	16	1	...
18	...	8	2,056	2,549	163	852	8	44	10	...

STATEMENT

Showing professions and occupations (extracted

CLASS.		CLASS VI.—INDEFINITE			
ORDER.		ORDER XVI.—LABORER.	ORDER XVII.—PERSONS OF RANK OR PROPERTY NOT RETURNED UNDER ANY OFFICE OR OCCUPATION.		
Profession or occupation—English Name.		Laborer.	Pensioner.	Wassikadár.	Persons of independent means.
Profession or occupation—Vernacular Name.		Mazdúr.	Ing lisdár Panshan-dár.	Wasikadár.	Sáhib-jáe-dád.
Name of Tahsíl.	Name of Pargana.	114	115	116	117
Sandíla ...	Gundwa ...	2,637	...	...	...
	Kalyanmal ...	1,518	...	...	...
	Balamau ...	479	...	...	...
	Sandíla ...	6,054	...	...	...
	Total ...	10,688	...	...	...
Hardoi ...	Báwan ...	612	...	...	...
	Bangar ...	1,667	...	...	...
	Sara ...	876	...	...	...
	Gopamau ...	4,385	...	...	...
	Total ...	7,490	...	...	...
Bilgram ...	Bilgram ...	1,085	...	...	...
	Sandi ...	2,595	...	...	...
	Mallanwan ...	899	...	...	...
	Knehandau ...	1,050	...	...	...
	Katiari ...	806	...	...	...
	Total ...	6,435	...	...	...
Sháhhabad ...	Barwan ...	458	...	...	...
	Pali ...	514	...	...	...
	Pachhoha ...	534	...	...	...
	Pihani Padarua ...	1,061	...	...	...
	Saromanagar ...	265	...	...	...
	Shahábad ...	1,875	...	...	...
	Alamnagar ...	434	...	...	...
	Mansurnagar ...	193	...	...	...
	Total ...	5,334	...	...	...
GRAND TOTAL ...		29,947	...	...	...

HARDOI SETTLEMENT OFFICE : }
 The 1st July, 1871. }

No. IIIB.

from the Oudh Census Report—(concluded).

AND NON-PRODUCTIVE.

ORDER XVIII.—PERSONS SUPPORTED BY THE COMMUNITY AND OF NO SPECIFIED OCCUPATION.

Beggar.	Pimp.	Prostitute.	Eunuch.	Fortune teller.	Traveller, &c.	Professions unknown.	Total.
Bikharī, Fakir.	Bharwā.	Kasbi.	Hijrā, Khwājisara.	Bhadri.	Musafir, &c.	Peshā nāmātūm.	
118	119	120	121	122	123	124	125
250	...	18	...	...	15	50	18,798
170	18	...	...	17	4	125	82,285
41	...	...	...	16	3	20	3,595
752	46	10	...	81	129	...	44,845
1,213	64	28	...	114	151	195	75,523
78	1	...	...	...	7	...	8,905
90	31	...	...	21	61	60	19,499
91	2	...	...	17	34	...	12,365
410	3	...	7	42	8	100	38,500
669	37	...	7	80	110	160	79,269
298	5	...	...	51	5	10	18,650
497	...	...	...	101	22	...	25,489
184	...	...	...	62	...	...	7,251
392	4	...	...	1	38	12	23,984
169	...	...	...	6	10	13	12,562
1,540	9	...	...	221	75	35	87,936
49	12	...	...	28	14	60	6,951
106	6	...	...	...	...	9	9,440
89	...	...	3	25	7	...	10,475
149	1	...	...	41	2	52	11,229
57	...	...	...	35	3	...	5,579
368	1	...	...	109	56	100	22,457
31	6	...	...	16	12	25	5,506
10	8	...	...	4	...	3	2,160
859	34	.	3	258	94	249	73,797
4,281	144	28	10	673	430	639	316,523

A. H. HARINGTON,
Officiating Settlement Officer.

STATEMENT

Statement of Tenures, &c.,

Name of tahsil.	Name of pargana.	TENURES AND NUMBER OF VILLAGES, &c., OF EACH KIND.								
		TALUQDARI.				INDEPENDENT.				Grand total.
		Sub-settlement.		Villages not sub-settled.	Total.	Zamindari.	Pattidari.	Bhaiachara.	Total.	
		Villages or fractional parts.	Smaller holdings.							
1	2	3	4	5	6	7	8	9	10	11
Sandila.	Gundwa ...	12	1	36	49	30	35	3	68	117
	Kalyānmal ...	5 $\frac{3}{4}$	...	1 $\frac{1}{2}$	7	28	36	1	65	72
	Bālamau ...	1 $\frac{1}{2}$	...	2 $\frac{1}{2}$	4	2	8	...	10	14
	Sandila ...	37 $\frac{1}{2}$	18	58 $\frac{1}{2}$	114	70	26	3	99	213
	Total ...	56 $\frac{3}{4}$	19	98 $\frac{1}{2}$	174	130	105	7	242	416
Hardoi.	Bāwan ...	...	...	...	9	47	1	57	57	57
	Bāngar ...	7 $\frac{1}{2}$	2	3 $\frac{1}{2}$	13	38	44	1	83	96
	Sara ...	...	...	1	40	44	...	84	85	85
	Gopamau ...	...	1	11	12	132 $\frac{1}{2}$	90 $\frac{1}{2}$	5	228	240
	Total ...	7 $\frac{1}{2}$	3	15 $\frac{1}{2}$	26	219 $\frac{1}{2}$	225 $\frac{1}{2}$	7	452	478
Bilgrām.	Bilgrām ...	5	6	47 $\frac{1}{2}$	53 $\frac{1}{2}$	35 $\frac{1}{2}$	20	...	55 $\frac{1}{2}$	114
	Mallānwan ...	3 $\frac{1}{2}$	11	20 $\frac{1}{2}$	36	57	31	...	88	128
	Kachhandau ...	...	1	...	1	10	23	...	33	34
	Sandi ...	...	2	28 $\frac{1}{2}$	30 $\frac{1}{2}$	78	32 $\frac{1}{2}$	...	110 $\frac{1}{2}$	141
	Katiari ...	1	...	18	19	7	54	...	61	80
	Total ...	9 $\frac{1}{2}$	20	114 $\frac{1}{2}$	144	187 $\frac{1}{2}$	160 $\frac{1}{2}$	...	348	492
Shāhabad.	Barwan ...	...	...	...	6	62	1	69	69	69
	Pali ...	1 $\frac{1}{2}$	...	17 $\frac{1}{2}$	19	52	21	...	73	92
	Pachhoha ...	...	...	2	2	32	46	...	78	80
	Pihāni Padarna ...	...	...	...	59	22	...	81	81	81
	Saromannagar ...	...	...	...	12	30	...	42	42	42
	Shāhabad ...	1	...	25	26	91	24	2	117	143
	Alamnagar ...	...	...	...	19	23	1	43	43	43
	Mansuinagar ...	...	...	1	1	15	9	...	24	25
	Total ...	2 $\frac{1}{2}$	...	45 $\frac{1}{2}$	48	286	237	4	527	575
	GRAND TOTAL ...	75 $\frac{3}{4}$	42	274 $\frac{3}{4}$	392	823	728	18	1569	1961

HARDOI SETTLEMENT OFFICE :

The 1st July, 1871.

No. I V.

in the Hardoi district.

NUMBER OF PROPRIETORS AND SUB-PROPRIETORS.				AVERAGE AREA.				Remarks.
Proprietors.			Number of sub-proprietors.	Of land per—		Of str per—		
Number of taluqdars.	Number of proprietors.	Number of lambedars.		Resident cultivator.	Non-resident cultivator.	Proprietor.	Sub-proprietor.	
12	13	14	15	16	17	18	19	20
2	571	107	138	4.08	2.72	14.83	8.63	
...	332	55	101	3.93	3.26	11.04	11.55	
...	91	26	98	3.56	3.86	11.39	5.70	
6	925	147	1,044	3.28	3.06	8.32	5.70	
8	1,919	335	1,381	3.55	3.05	10.90	7.44	
...	913	114	...	6.53	3.70	6.49	...	
1	1,496	140	22	6.60	2.78	4.70	30.86	
...	1,125	131	...	5.09	4.20	3.34	...	
2	1,914	301	5	5.18	7.11	5.23	12.20	
3	5,448	669	27	5.58	4.73	4.93	27.40	
5	859	132	226	4.06	3.25	10.72	2.22	
...	1,008	260	154	3.95	6.39	6.63	5.01	
...	690	120	10	4.30	2.44	6.99	12.80	
...	1,870	4,230	10	4.27	2.80	7.37	14.0	
1	2,715	125	1	4.11	3.40	2.97	30.0	
6	7,142	867	401	4.12	3.56	6.07	3.92	
...	1,817	92	...	2.87	3.23	5.57	...	
1	304	61	1	3.50	2.63	12.33	32.0	
...	1,810	119	...	2.70	3.28	7.84	...	
...	452	89	...	3.86	2.68	10.07	...	
...	702	62	...	2.73	2.37	7.03	...	
2	1,348	89	56	3.68	3.31	7.16	14.36	
...	689	86	...	3.39	2.72	6.74	...	
1	127	32	...	4.11	1.92	10.47	...	
4	7,249	630	57	3.32	2.94	7.42	14.67	
21	21,758	2,521	1,866	4.04	3.55	6.67	7.21	

A. H. HARRINGTON,
Officiating Settlement Officer.

STATEMENT

General statement explanatory

Name of pargana.	NUMBER OF MAHÁLS AND THEIR COMPONENT PARTS.		Total area.	NON-ASSESSABLE.			
	Number of maháls.	Number of component parts.		Barren.	Groves less than 10 per cent.	Revenue-free.	Total.
1	2	3	4	5	6	7	8
Gundwa ...	45	72	89,752	13,333	1,676	...	18,009
Kalyanmal ...	37	35	40,532	5,274	727	368	6,369
Balamsu ...	9	5	15,639	1,702	361	...	2,063
Sandila ...	84	129	210,781	47,473	3,370	4,589	55,432
Total ...	175	241	356,704	67,782	6,134	4,957	78,873
Báwan ...	43	14	43,965	4,258	586	1,657	6,541
Bangar ...	50	46	91,454	11,585	800	...	12,385
Sara ...	66	19	57,860	6,271	829	414	7,514
Gopamau ...	114	126	210,141	19,823	3,023	20,398	43,244
Total ...	273	205	403,320	41,937	5,228	22,509	69,684
Bilgram ...	57	57	75,009	14,721	1,432	267	16,420
Mallanwan ...	83	40	87,243	15,390	4,272	403	20,070
Kachhandau ...	29	5	29,440	4,625	550	229	5,404
Sandi ...	87	54	107,915	14,801	1,026	4,102	19,929
Katiari ...	40	40	57,358	6,257	392	...	6,649
Total ...	296	196	358,995	55,794	7,672	5,406	68,472
Barwan ...	55	14	33,616	3,042	276	1,048	4,366
Pali ...	40	52	46,726	3,548	1,494	828	5,870
Pachhoha ...	49	31	57,343	3,644	1,063	...	4,704
Pihani Padarua ...	61	20	51,469	5,404	2,177	3,748	11,329
Saromannagar ...	29	13	22,582	2,882	214	...	3,196
Sháhabad ...	73	70	83,835	9,870	3,350	354	13,574
Alamnagar ...	35	8	37,809	2,545	646	3,656	6,847
Mansurnagar ...	23	2	16,712	2,349	283	280	2,912
Total ...	365	210	350,095	33,284	9,603	9,914	52,801
GRAND TOTAL ...	1,109	852	1,467,114	1,98,797	28,647	42,386	269,830

No. V.

of the regular assessment.

ASSESSABLE.							CULTIVATORS.		
Culturable.	Groves area 10 per cent.	Cultivation.					Residents.	Non-residents.	Total.
		Irrigated.		Unirrigated.	Total cultivation.	Total assessable.			
		Wells.	Ponds.						
9	10	1.	12	13	14	15	16	17	18
19,045	...	1,590	11,524	42,584	55,698	74,743	10,081	1,227	11,308
8,238	...	1,336	5,140	19,449	25,925	34,163	4,679	653	5,323
2,134	...	434	2,324	8,684	11,442	13,576	2,341	317	2,658
47,310	241	6,249	27,417	74,132	107,798	155,349	25,873	2,132	28,005
76,727	241	9,609	40,405	144,849	200,863	277,831	42,965	4,329	47,294
8,788	...	6,496	2,930	19,204	28,636	37,424	2,203	2,051	4,254
26,139	...	7,388	9,034	36,508	52,930	78,969	5,911	2,003	7,914
19,725	...	10,468	4,663	15,490	30,621	50,346	4,148	1,231	5,379
58,341	133	19,590	8,388	80,345	108,323	166,797	14,862	2,762	17,624
112,993	133	43,942	25,021	151,547	220,510	333,636	27,124	8,047	35,171
14,341	463	5,418	7,102	31,265	43,785	58,589	5,875	2,687	8,565
13,678	464	11,905	9,429	31,697	53,031	67,173	9,491	2,228	9,719
6,884	...	3,709	3,322	9,961	17,182	24,066	2,124	925	3,049
21,255	230	3,803	7,580	55,618	66,501	87,980	8,889	5,390	13,779
12,022	...	3,424	2,741	32,522	38,687	50,709	5,626	2,220	7,746
68,180	1,157	27,949	30,174	161,063	219,186	288,523	29,405	13,450	42,855
8,290	...	1,302	6,403	13,168	20,963	29,253	2,903	618	3,521
11,053	258	4,183	3,875	21,487	29,545	40,456	4,647	3,257	7,904
10,275	...	9,038	4,764	28,559	42,361	52,636	7,552	2,086	9,638
12,264	477	6,827	2,506	18,066	27,399	40,140	4,755	1,334	6,089
5,883	...	1,118	3,785	8,600	13,503	19,386	2,242	844	3,086
18,014	511	14,359	7,228	30,149	51,736	70,261	7,980	3,404	11,384
18,525	3	5,968	1,372	5,094	12,434	30,962	1,789	432	2,212
7,740	...	1,833	619	3,558	6,060	13,800	989	165	1,154
92,044	1,249	44,768	30,552	128,681	204,001	297,394	32,848	12,140	44,988
349,944	2,780	126,268	132,152	586,140	844,560	1,197,284	132,342	37,966	170,308

STATEMENT

General statement explanatory

Name of pargana.	Number of				Detail of cultivation.			
	Ploughs.	Cattle.	Lakes, ponds, &c	Wells.	Sir.	Other cultivation of proprietors.	Resident cultivators.	Non-resident cultivators.
	19	20	21	22	23	24	25	26
Gundwa ...	7,880	33,505	1,567	94	11,166	112	41,085	3,335
Kalyanmal ...	3,521	16,175	805	441	5,047	391	18,357	2,130
Balanau ...	1,830	7,361	182	339	1,892	...	8,325	1,225
Sandila ...	14,932	80,914	3,085	2,075	16,022	304	84,947	6,525
Total ...	28,163	138,645	5,639	3,696	34,127	807	152,714	13,215
Bawan ...	3,851	16,328	591	2,059	6,366	297	14,332	7,591
Banjar ...	7,563	28,263	1,252	2,736	7,158	1,207	38,997	5,168
Sara ...	4,273	20,784	660	1,655	3,378	832	21,123	5,288
Gopaman ...	15,141	69,421	2,347	4,716	8,102	3,657	76,931	19,633
Total ...	30,828	134,796	4,850	11,166	25,004	5,993	151,433	38,080
Bligram ...	5,044	14,505	785	2,065	10,175	1,005	23,867	8,738
Mallawan ...	7,970	32,057	1,252	2,836	9,112	69	29,611	14,289
Kachhandau ...	2,246	11,378	406	1,013	5,346	442	9,141	2,253
Sandi ...	10,911	43,814	1,157	1,757	13,915	1,711	35,802	15,073
Katiari ...	3,110	12,907	352	1,117	7,782	645	22,718	7,642
Total ...	29,281	114,161	3,952	8,788	46,330	3,665	121,146	47,845
Barwan ...	3,390	19,023	282	362	9,231	1,405	8,329	1,998
Pali ...	3,519	21,429	348	1,888	4,224	504	16,203	8,564
Pachhaha ...	4,760	26,680	308	2,880	13,420	1,705	2,384	6,852
Pihani Padorna ...	4,123	29,004	692	1,102	5,140	307	18,374	3,578
Sarwan ...	2,299	12,242	230	867	5,238	135	6,127	2,008
Shahabad ...	8,103	40,820	909	2,105	10,107	202	29,366	11,261
Alamnagar ...	2,153	17,054	294	813	4,117	505	6,005	1,177
Mansurnagar ...	868	6,639	190	291	1,611	65	4,067	317
Total ...	29,131	174,451	3,287	10,028	54,488	4,228	108,935	35,750
GRAND TOTAL	117,403	562,053	17,723	33,678	159,919	15,493	534,228	134,890

No. V.

of the regular assessment—(continued).

Percentage of										The demand of summary settlement.	The net revised demand.
Cultivation.	Culturable.	Groves.	Barren.	1st class soil.	2nd class soil.	3rd class soil.	Irrigated.	Manured.	Cultivation per cultivator.		
27	28	29	30	31	32	33	34	35	36	37	38
62.06	21.22	1.87	14.85	57.31	6.73	35.91	23.16	9.91	3.93	97,089	1,05,146
63.96	20.33	1.9	13.92	68.23	11.52	20.25	24.98	8.39	3.85	41,569	46,169
73.16	13.65	2.31	10.88	61.12	7.64	31.24	21.0	8.36	3.59	18,012	20,408
51.14	20.56	1.6	24.7	56.96	15.39	27.65	31.05	9.78	3.27	1,35,629	1,92,553
56.31	21.58	1.72	20.39	58.75	12.06	29.19	27.79	9.62	3.51	2,91,649	3,64,276
65.13	19.99	1.33	13.55	55.61	4.3	40.09	32.94	10.35	5.17	30,520	45,251
57.88	28.58	.87	12.67	55.57	10.34	34.09	31.03	11.6	5.63	51,32	85,990
52.92	34.09	1.43	11.56	79.67	5.51	14.82	49.41	10.95	4.91	45,793	60,132
51.57	27.84	1.44	19.15	63.2	12.97	33.74	25.83	11.04	5.48	1,06,618	1,75,445
54.87	28.05	1.3	15.98	57.8	10.18	32.02	31.27	11.07	5.39	2,34,063	3,66,818
58.37	19.74	1.91	19.98	41.06	23.7	35.24	28.59	12.5	3.81	55,577	74,689
60.79	16.21	4.89	18.11	57.11	17.22	25.67	40.23	12.51	4.51	69,309	1,02,292
58.30	23.36	1.87	16.47	62.66	26.23	11.11	42.03	15.61	3.74	23,082	33,782
61.62	19.91	.95	17.52	46.07	38.28	15.65	16.37	11.18	3.69	1,03,321	1,27,218
67.45	20.96	.68	10.91	55.27	36.69	8.04	15.94	13.38	3.91	36,204	58,809
61.4	10.42	2.15	17.03	50.66	29.05	20.29	26.52	12.5	3.94	2,87,493	3,96,790
62.35	24.66	.82	12.77	42.43	27.98	29.59	37.21	9.12	2.93	18,560	28,435
63.23	24.21	3.2	9.36	40.37	13.46	46.17	27.27	8.29	3.14	25,157	37,041
73.87	17.92	1.85	6.36	42.24	10.54	47.22	32.38	8.25	2.83	25,837	40,158
58.23	24.76	4.23	17.78	85.13	8.6	6.17	31.06	10.3	3.61	24,310	40,176
59.8	26.05	1.39	12.76	41.21	34.44	24.35	36.31	8.97	2.63	16,487	22,297
61.71	22.1	3.99	12.2	65.76	21.78	13.47	41.73	9.71	3.57	71,527	93,426
32.89	49.	1.71	16.4	87.14	12.72	.4	59.03	12.63	3.26	12,937	24,517
36.26	46.31	1.7	15.73	72.79	25.27	1.96	41.21	10.79	3.8	8,652	11,198
58.27	26.65	2.74	12.34	56.02	18.51	25.47	36.92	9.38	3.22	2,03,507	3,03,179
57.57	24.05	1.95	16.44	55.75	17.54	26.71	30.57	10.69	3.9	10,16,712	14,31,063

STATEMENT

General statement, explanatory

Name of pargana.	VARIATION.				Rate per acre.		
	Increase.		Decrease.				
	Number of mauzas.	Amount.	Number of mauzas.	Amount.	Cultivation.	Assessable.	Total.
	39	40	41	42	43	44	45
		Rs.		Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Gundwa ...	80	29,189	37	21,084	1 14 2	1 6 6	1 2 9
Kalyammal ...	60	23,046	11	18,146	1 12 6	1 5 7	1 2 3
Balamau ...	10	3,283	4	887	1 12 6	1 8 1	1 4 11
Sandila ...	169	71,817	38	14,293	1 12 7	1 3 10	0 14 7
Total ...	319	1,27,335	90	54,708	1 13 0	1 5 0	1 0 4
Bāwan ...	48	15,391	5	660	1 9 3	1 3 4	1 0 6
Bangar ...	93	55,136	3	278	1 10 0	1 1 5	0 15 1
Saru ...	69	15,262	15	923	1 15 5	1 3 1	1 0 8
Gopamau ...	199	71,315	12	2,518	1 10 0	1 0 10	0 18 4
Total ...	409	1,37,134	35	4,379	1 10 7	1 1 7	0 14 7
Bilgram ...	100	20,229	13	1,217	1 11 3	1 4 5	0 15 11
Mallanwan ..	121	33,476	2	393	1 14 10	1 8 4	1 2 9
Kachhandau ...	33	10,705	1	5	1 15 5	1 6 6	1 2 4
Sandi ...	110	26,259	21	2,362	1 14 7	1 7 2	1 2 10
Katliari ...	77	22,883	3	278	1 8 4	1 2 7	1 0 5
Total ...	441	1,13,552	40	4,255	1 13 0	1 6 0	1 1 10
Barwan ...	84	10,175	4	300	1 5 8	0 15 7	0 13 6
Pali ...	81	12,964	9	1,120	1 4 1	0 14 6	0 12 8
Pachhoha ...	79	29,320	1	99	1 1 5	0 14 0	0 12 11
Pihani Padarna ...	69	16,387	5	521	1 7 5	1 0 0	0 12 6
Saromannagar ...	40	6,074	2	263	1 10 5	1 2 5	0 15 10
Shāhabad ...	122	23,801	21	1,902	1 12 11	1 5 3	1 1 10
Alamnagar...	40	11,650	1	70	1 15 7	0 12 8	0 10 5
Mansurnagar ...	23	2,658	1	182	1 13 5	0 12 11	0 10 8
Total ...	518	1,04,129	44	4,457	1 7 8	1 0 4	0 13 10
GRAND TOTAL ...	1,687	4,82,150	209	67,799	1 11 1	1 3 1	0 15 7

No. V.

of the regular assessment—(concluded).

with demand Revised cesses.	PARGANA RATE ON—								Remarks.
	1st class villages.		2nd class villages.		3rd class villages.		4th class villages.		
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	
46	47	48	49	50	51	52	53	54	55
Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs. a. p.	
1,07,775	3 0 0	1 8 0	2 8 0	1 8 0	2 0 0	1 0 0	...	...
47,323	3 0 0	1 8 0	2 8 0	1 8 0	2 0 0	1 0 0	...	...
20,918	3 0 0	2 0 0	2 8 0	1 8 0	...	...	...	...
1,97,367	3 0 0	1 8 0	2 8 0	1 8 0	2 0 0	1 0 0	...	...
3,73,383	3 0 0	1 10 0	2 8 0	1 8 0	2 0 0	1 0 0	...	...
46,383	2 8 0	1 8 0	2 8 0	1 40 0	2 0 0	1 0 0	2 0 12 0	0	
88,140	2 8 0	1 8 0	2 8 0	1 40 0	2 0 0	1 0 0	...	...
61,635	2 8 0	1 8 0	2 8 0	1 40 0	2 0 0	1 0 0	...	...
1,39,831	2 8 0	1 8 0	2 8 0	1 40 0	2 0 0	1 0 0	2 0 12 0	0	
3,75,989	2 8 0	1 8 0	2 8 0	1 40 0	2 0 0	1 0 0	2 0 12 0	0	
76,556	3 0 0	2 0 0	2 8 0	1 8 0	2 40 0	1 40 0	2 0 12 0	0	
1,04,850	3 0 0	2 0 0	2 8 0	1 8 0	2 0 0	1 40 0	2 0 12 0	0	
34,626	3 0 0	2 0 0	2 8 0	1 8 0	2 40 0	1 40 0	...	...
1,30,399	3 0 0	2 0 0	2 8 0	1 8 0	2 0 0	1 40 0	...	0 12 0	
60,279	3 0 0	2 0 0	2 8 0	1 8 0	2 0 0	1 40 0	...	...
4,06,710	3 0 0	2 0 0	2 8 0	1 8 0	2 1 7	1 40 0	2 0 12 0	0	
29,145	2 8 0	1 8 0	2 40 0	1 40 0	2 0 0	1 0 0	2 0 12 0	0	
37,967	3 0 0	2 0 0	2 8 0	1 8 0	2 0 0	1 0 0	2 0 12 0	0	
47,314	3 0 0	2 0 0	2 40 0	1 40 0	2 0 0	1 0 0	2 0 12 0	0	
41,180	2 8 0	1 8 0	2 8 0	1 40 0	2 0 0	1 0 0	2 0 12 0	0	
22,856	2 8 0	1 8 0	2 8 0	1 40 0	2 0 0	1 0 0	...	...
95,762	3 0 0	2 0 0	2 8 0	1 8 0	2 0 0	1 0 0	2 0 12 0	0	
25,130	2 8 0	1 8 0	2 8 0	1 40 0	...	...	...	...
11,406	2 8 0	1 8 0	2 8 0	1 40 0	2 40 0	1 40 0	...	...
3,10,760	2 11 0	1 11 0	2 7 0	1 50 0	2 0 7	1 0 7	2 0 12 0	0	
14,66,842	2 12 9	1 11 3	2 7 9	1 63 0	2 0 6	1 1 2	2 0 12 0	0	

A. H. HARRINGTON,
Offg. Settlement Officer.

STATEMENT

Showing the result of

Tahsil.	Pargana.	Number of villages.	Area in square miles.	Population per square mile.	Total area in acres.
1	2	3	4	5	6
HARDOI ...	Bangar ...	96	143	381.08	91,454
	Gopaman ...	240	317	341.48	2,10,041
	Sara south ...	30	43	388.58	27,412
	Bawan ...	57	68	377.35	43,965
	Barwan ...	69	53	372.36	33,619
	Total ...	492	624	361.13	4,06,491
SHÁHABAD ...	Alamnagar...	43	54	257.98	37,809
	Sháhahad ...	143	131	516.38	83,835
	Sara north ...	55	47	388.58	39,448
	Pihani Padarna	81	80	425.35	51,469
	Saromannagar	42	35	446.40	22,582
	Pachholra ...	80	90	310.12	57,343
	Pali ...	92	73	384.74	46,726
	Mansurnagar	25	26	241.77	16,712
	Total ...	561	536	391.24	3,46,924
BILGRAM ...	Bilgram ...	*129	137	480.79	87,961
	Sandi ...	*145	173	412.73	1,10,765
	Katiari ...	80	90	390.71	57,358
	Kachhandan	34	46	444.76	29,470
	Mallanwan ...	123	136	571.18	87,243
	Total ...	511	582	464.69	3,72,797
SANDILA ...	Sandila ...	213	330	417.19	2,10,781
	Balamau ...	14	25	446.36	15,639
	Gundwa ...	117	140	406.22	89,752
	Kalyanmal ...	72	63	594.84	40,532
	Total ...	416	558	413.21	3,56,704
	GRAND TOTAL ...	1,980	2,300	406.19	14,82,916

No. V A.

the revised assessment.

Minhai or un-assessable.				MALGUZARI.					
Barren.	Revenue-free.	Groves.	Total.	Culturable.			Cultivated.		
				Waste.	Groves.	Total.	Irrigated.	Unirrigated.	Total.
7	8	9	10	11	12	13	14	15	16
11,585	...	800	12,385	26,135	...	26,139	16,422	36,508	52,930
19,823	2,0398	3,024	43,244	58,341	133	58,474	27,978	30,345	1,08,323
3,046	...	373	3,419	10,506	...	10,506	7,116	6,371	13,487
4,258	1,697	586	6,541	8,788	...	8,788	9,139	19,204	28,636
3,042	1,048	276	4,366	8,290	...	8,290	7,795	13,168	20,963
41,754	23,143	5,058	69,955	1,12,064	133	1,12,197	68,743	1,55,596	2,24,339
2,545	3,656	616	6,817	18,525	3	18,528	7,340	5,094	12,434
9,970	354	3,350	13,674	18,014	511	18,525	21,587	30,149	51,736
3,225	414	456	4,095	9,219	...	9,219	8,015	9,119	17,134
5,404	3,748	2,177	11,329	12,264	477	12,741	9,333	18,066	27,399
2,882	...	314	3,196	5,883	...	5,883	4,903	8,600	13,503
3,644	...	1,063	4,707	10,275	...	10,275	13,802	28,559	42,361
3,548	823	1,494	5,870	11,053	258	11,311	8,038	21,487	29,545
2,349	280	283	2,912	7,740	...	7,740	2,502	3,558	6,060
3,3467	9,280	9,783	62,530	92,973	1,249	94,222	75,340	1,24,632	2,00,172
20,403	267	1,432	22,102	19,753	463	20,216	12,590	33,123	45,643
15,874	4,102	1,026	21,002	22,364	230	22,594	10,979	56,190	67,169
6,257	...	392	6,649	12,022	...	12,022	6,165	32,512	38,687
4,625	229	550	6,404	6,884	...	6,884	7,291	9,961	17,182
15,390	408	4,272	20,070	13,678	464	14,142	21,334	31,697	53,031
62,549	5,606	7,672	75,227	74,701	1,157	75,858	58,219	1,63,493	2,21,712
47,473	4,589	3,370	55,432	47,310	241	47,551	33,666	74,132	1,07,798
1,702	...	361	2,063	2,134	...	2,134	2,758	8,684	11,442
13,333	...	1,676	15,009	19,045	...	19,045	13,114	42,584	55,698
5,274	368	727	6,369	8,238	...	8,238	6,476	19,449	25,925
67,782	4,957	6,134	78,873	76,727	241	76,968	56,014	1,44,849	2,00,863
2,05,552	42,386	28,647	3,76,585	3,56,465	2,780	3,59,245	2,58,516	5,88,570	8,47,086

STATEMENT

Showing the result of

Tahsil.	Pargana.	Total of columns 13 and 16.	Summary jama excluding cesses.	Revised jama excluding cesses.
		17	18	19
HARDOI ...	Bangar ...	79,069	51,132 0 0	79,306 13 2
	Gopamau ...	1,66,797	1,06,618 0 0	1,56,119 3 0
	Sara south ...	23,993	22,110 0 0	26,447 7 2
	Bawan ...	37,424	30,520 0 0	43,350 1 8
	Barwan ...	29,253	18,560 0 0	24,536 0 0
	Total ...	3,36,536	2,28,940 0 0	3,29,759 9 0
SHAHABAD,	Alamnagar ...	30,902	12,057 0 0	22,098 0 0
	Shahabad ...	70,261	71,527 0 0	88,476 5 4
	Sara north ...	26,353	23,683 0 0	30,854 12 8
	Pihani Padarna ...	40,140	24,310 0 0	40,061 2 8
	Saromannagar ...	19,386	16,487 0 0	21,911 0 0
	Pachhoba ...	52,636	25,837 0 0	44,284 2 6
	Pali ...	40,856	25,197 0 0	33,468 0 0
	Mansurnagar ...	13,800	8,552 0 0	10,549 0 0
	Total ...	2,04,894	2,08,630 0 0	2,91,702 7 2
BILGRAM ...	Bilgram ...	65,859	55,677 0 0	73,467 6 0
	Sandi ...	89,763	1,03,321 0 0	1,18,303 15 0
	Katiari ...	50,709	36,204 0 0	57,022 0 0
	Kachhandau ...	24,066	23,082 0 0	27,782 9 0
	Mallauwan ...	67,173	69,209 0 0	95,037 3 0
	Total ...	2,97,570	2,87,493 0 0	3,71,613 1 0
SANDILA ...	Sandila ...	1,55,349	1,35,029 0 0	1,83,336 3 0
	Balamau ...	13,576	18,012 0 0	18,761 7 0
	Gundwa ...	74,743	97,039 0 0	93,063 8 2
	Kalyanmal ...	34,163	41,569 0 0	42,003 6 1
	Total ...	2,77,831	2,91,649 0 0	3,37,064 8 3
	GRAND TOTAL ...	1,206,331	10,16,712 0 0	13,30,139 9 5

No. V A.

the revised assessment. — (concluded.)

Increase.		Decrease.		Rate per acre.		Revised Jama including cesses.	Remarks.
Number of villages.	Amount.	Number of villages.	Amount.	Cultivated.	Malguzari.		
20	21	22	23	24	25	26	27
	Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
87	28,991 13 2	9	817 0 0	1 7 11	1 0 0	81,389 8 0	* In column 8 are included villages received by transfer from Farrukhabad.
199	55,007 8 3	41	5,566 5 3	1 7 0	0 14 11	1,60,021 15 6	
21	4,974 7 2	9	637 0 0	1 14 6	1 1 5	27,108 10 2	
50	13,568 1 8	7	738 0 4	1 8 2	1 2 6	44,433 1 8	
55	6,713 0 0	14	737 0 0	1 2 8	0 13 5	25,149 6 4	
412	1,09,314 14 3	80	8,495 5 3	1 7 6	0 15 8	3,38,003 8 9	
41	9,247 0 0	2	86 0 0	1 12 5	0 12 7	22,650 7 2	
115	18,934 3 0	28	1,984 13 8	1 11 4	1 5 1	90,688 5 4	
47	7,779 12 8	8	608 0 0	1 13 6	1 1 11	31,629 15 8	
71	16,537 6 0	10	786 3 4	1 7 4	1 2 5	41,062 9 7	
39	5,741 0 0	3	317 0 0	1 9 11	1 6 7	22,458 12 4	
79	18,478 2 6	1	31 0 0	1 0 8	0 13 5	45,391 2 6	
80	9,364 0 0	12	1,093 0 0	1 2 1	0 13 1	34,804 11 2	
20	1,986 0 0	5	89 0 0	1 11 10	0 12 4	10,812 11 7	
492	88,067 8 2	69	4,995 1 0	1 7 3	0 15 10	2,98,995 0 2	
102	20,338 6 0	27	2,548 0 0	1 9 9	1 1 10	75,304 0 11	
105	23,013 8 0	40	8,080 9 0	1 12 2	1 4 1	1,21,261 0 0	
73	21,471 0 0	7	653 0 0	1 7 7	1 1 11	58,447 8 9	
24	5,178 14 0	10	448 5 0	1 9 9	1 2 5	28,477 0 8	
114	27,377 4 0	9	1,549 1 0	1 12 8	1 6 7	97,413 1 0	
418	97,349 0 0	93	13,228 15 0	1 10 9	1 3 11	3,80,903 0 2	
166	1,53,477 13 2	47	5,270 10 2	1 11 2	1 2 10	1,87,817 0 0	
8	2,465 7 0	6	1,716 0 0	1 10 2	1 6 1	19,230 7 0	
70	21,817 5 3	47	25,792 13 1	1 10 8	1 3 11	95,390 1 2	
58	20,570 8 0	14	20,136 1 11	1 9 11	1 3 8	43,053 7 4	
302	98,331 1 5	114	52,915 9 2	1 10 10	1 3 5	3,45,491 2 0	
1,624	3,93,062 7 10	356	79,634 14 5	1 9 1	1 1 7	13,63,393 0 11	

W. BLENNERHASSETT,
Assistant Commissioner.

STATEMENT No. VI.

Statement of Judicial Work, District Hardoi, up to 30th June, 1871.

Nature of claim.	Number of Claims.	CLAIMS DISPOSED OF.						DISPOSER OF BY					
		By compromise or consent.	By default.	Ex-parte.	Withdrawn.	Decreed.	Dismissed.	Total.	Grand total.	Settlement officer.	Assistants and officers.	Extra Assistants and officers.	Sadr Munsifs.
I.	2	3	4	5	6	7	8	9	10	11	12	13	14
Proprietary title	...	...	35	...	5	936	2,044	2,980	3,030	1,650	1,370	...	...
II.	...	...	...	...	...	...	...	...	...	...	...	...	...
Sub-settlement	...	...	...	...	...	...	...	...	...	...	...	...	...
1. In taluqas	564	3	9	...	3	159	390	549	564	237	327	...	...
2. In other maháls	86	2	2	...	2	40	40	80	86	48	37	...	...
III.	...	...	...	...	...	...	...	...	...	...	...	...	...
Shares	6,859	419	608	...	320	2,569	2,923	5,492	6,833	79	507	3,345	2,908
IV.	...	...	...	...	...	...	...	...	...	...	...	...	...
Sub-tenures.	...	...	...	...	...	...	...	...	...	...	...	...	...
1. In taluqas—	...	...	...	...	...	...	...	...	...	...	...	...	...
a. Sir or dīlār	256	2	4	...	...	74	176	250	256	111	88	57	...
b. Shankalp	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Birt	...	...	...	...	...	...	...	...	...	...	...	...	...
d. All others	41	...	...	...	...	26	15	41	41	...	6	21	14
2. In other maháls...	...	...	...	...	...	...	...	...	...	...	...	...	...
a. Sir or dīlār	269	13	34	...	13	111	98	209	269	10	47	52	160
b. Shankalp	3	...	...	...	...	...	3	3	3	1	...	2	...
c. Birt	...	...	...	...	...	...	...	...	...	...	...	...	...
d. All others	12,303	157	506	...	189	7,783	3,868	11,451	12,303	630	297	7,207	4,169
GRAND TOTAL	23,381	596	1,195	...	532	11,498	9,557	21,055	23,381	2,567	2,679	10,684	7,251

HARDOI SETTLEMENT OFFICE }
The 1st July, 1871.A. H. HARRINGTON,
Officiating Settlement Officer.

STATEMENT NO. VIA.

Statement of appeals preferred to the Settlement Officers of Hardoi from the orders of Extra Assistant Commissioners and Sadr Munsarims from the commencement to the end of Settlement (30th June, 1871).

From the orders of	1	Instituted from the commencement to the end of settlement.	Confirmed.	Reversed.	Modified.	Returned for final disposal.	Transferred to other courts.	Total.	Remarks.
	1	2	3	4	5	6	7	8	9
Muhammad Ikramulla Khán, Ext. Asst. Commr.		499	417	28	41	13	...	499	
Munshi Nyaz Ahmad		32	25	3	2	2	...	32	
Bai Harsukh Rao		414	339	30	36	7	...	414	
Shamsuddin Ahmad, Sadr Munsarim	...	2	2	...	...	...	...	2	
Maulvi Abul Hasan	...	72	45	12	9	6	...	72	
Do. Fazit Ali	...	81	64	8	12	7	...	161	
Do. Mazhar Ala	...	133	91	21	14	7	...	133	
Munshi Muhammad Yahya, Sadr Munsarim	...	195	160	13	17	5	...	195	
Do. Baldeo Singh	...	196	132	20	17	5	...	196	
Total	...	1,624	1,285	185	150	52	2*	1,624	Total ... 1,624

A. H. HARRINGTON,
Officiating Settlement Officer.

HARDOI SETTLEMENT OFFICE: }
The 1st July, 1871.

STATEMENT

Return illustrating the ownership and rental

Name of talúqa.	Name of talúqdar.	Area in acres	Gross rental of talúqa.
1	2	3	4
		A. r. p.	Rs. a. p.
Kakrali ... {	Chaudhri Khaslat Musain. {	Khálsa ...	33,763 0 0
		Púkhta ...	14,069 0 0
		Maurási ...	7,030 0 0
	Total ...	55,322 0 0	1,05,036 0 0
Atwa .. {	Thákur B h á r a t Singh. {	Khálsa ...	36 250 1 0
		Púkhta ...	5,024 3 0
		Maurási ...	893 0 0
	Total ...	42,168 0 0	84,676 0 0
Lohrásatpur ... {	Thákurain Dalel Kúfir (wife of Thákur Chandika Baksh. {	Khálsa ...	18,073 0 0
		Púkhta ...	972 0 0
		Total ...	19,045 0 0
	Total ...	31,710 0 0	
Sarwan Bara- gaon. {	Fateh Chand ... {	Khálsa ...	6,808 1 0
		Púkhta ...	14,482 3 0
		Maurási ...	702 0 0
	Total ...	21,993 0 0	48,078 0 0
Ditto ... {	Kufir Durga Par- shad. {	Khálsa ...	9,378 0 0
		Púkhta ...	9,302 0 0
		Total ...	18,680 0 0
	Total ...	37,834 0 0	
Bharawan ... {	Itaja Randhir Singh. {	Khálsa ...	19,145 0 0
		Púkhta ...	967 0 0
		Maurási ...	4,801 0 0
	Total ...	24,913 0 0	55,640 0 0
Jalalpur ... {	Munshi Fazl Rasul {	Khálsa ...	4,065 0 0
		Púkhta ...	3,330 0 0
		Total ...	7,395 0 0
	Total ...	15,436 0 0	
Khajurahra ... {	Thákur Lalta Singh. {	Khálsa ...	13,398 2 0
		Púkhta ...	8,214 2 0
		Total ...	21,613 0 0
	Total ...	45,218 0 0	

No. VII.

of taluqas in the Hardoi district.

Government demand.	Profits—			Remarks.
	Of taluqdars.	Of sub-proprietors.	Total.	
5	6	7	8	9
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
30,993 13 8	29,478 5 10	...	29,478 5 10	
17,226 15 0	6,231 12 2	10,157 1 4	16,388 13 6	
5,610 0 0	3,244 4 0	2,093 12 0	5,338 0 0	
53,830 12 8	38,954 6 0	12,250 13 4	51,205 3 4	
35,402 15 2	33,675 0 10	...	33,675 0 10	
6,974 0 10	1,935 1 5	4,698 13 9	6,633 15 2	
1,020 0 0	540 0 0	430 0 0	970 0 0	
43,397 0 0	36,150 2 3	5,128 13 9	41,279 0 0	
15,008 13 4	14,277 2 8	...	14,277 2 8	
1,242 2 8	447 13 4	734 0 0	1,181 13 4	
16,251 0 0	14,725 0 0	734 0 0	15,459 0 0	
7,381 4 7	7,019 5 5	...	7,019 5 5	
16,581 4 5	2,894 13 8	12,879 3 11	15,774 1 7	
678 0 0	422 0 0	227 0 0	644 0 0	
24,640 9 0	10,336 3 1	13,101 3 11	23,437 7 0	
7,825 4 0	7,448 12 0	...	7,448 12 0	
11,564 12 0	3,211 4 0	7,784 0 0	10,995 4 0	
19,390 0 0	10,660 0 0	7,784 0 0	18,444 0 0	
22,184 4 6	21,100 11 6	...	21,100 11 6	
1,314 8 0	50 0 0	1,200 8 0	1,250 8 0	
5,017 3 6	1,958 0 0	2,814 12 6	4,772 12 6	
28,516 0 0	23,108 11 6	4,015 4 6	27,124 0 0	
3,618 11 4	3,441 4 8	...	3,441 4 8	
4,292 4 8	2,115 4 1	1,968 7 3	4,083 11 4	
7,911 0 0	5,556 8 9	1,968 7 3	7,525 0 0	
15,038 7 4	14,303 8 8	...	14,303 8 8	
8,136 0 0	805 6 0	6,934 10 0	7,740 0 0	
23,174 7 4	15,108 14 8	6,934 10 0	22,043 8 8	

STATEMENT

Return illustrating the ownership and rental

Name of talúqa.	Name of talúqdar.	Area in acres.	Gross rental of talúqa.
1	2	3	4
		A. r. p.	Rs. a. p.
Bhogaitapur ... {	Sayyad Wasih Hai- { Khalsa ...	15,559 0 0	27,004 0 0
	dar. { Pókhta ...	6,760 0 0	11,992 0 0
	Total ...	22,319 0 0	38,996 0 0
Asifpur Baghri, {	Muhammad Ashraf { Khalsa ...	21,261 0 0	40,752 8 0
	Muhammad Hádi, { Pókhta ...	510 2 0	1,036 8 0
	Muhammad Taki and Muhammad Askari. { Maurúsi ...	736 2 0	1,459 0 0
	Total ...	22,508 0 0	43,248 0 0
Katlari ... {	Raja Hardeo { Khalsa ...	44,480 3 0	85,379 0 0
	Baksh { Pókhta ...	244 1 0	1,337 0 0
	Total ...	40,725 0 0	86,716 0 0
Basinagar ... {	Amanat Fatima Begum (widow of Nawab Hussain Ali Khan) { Khalsa ...	13,308 0 0	29,374 0 0
	{ Maurúsi ...	5,932 0 0	14,108 0 0
	Total ...	19,240 0 0	43,480 0 0
Sawajpur ... {	Dip Singh, { Khalsa ...	16,927 0 0	23,586 0 0
	{ Pókhta ...	951 0 0	2,810 0 0
	Total ...	17,878 0 0	26,396 0 0
Punalan ... {	Thákur Sripál Singh { Khalsa ...	3,163 2 0	7,513 8 0
	{ Pókhta ...	30 2 0	130 8 0
	Total ...	3,194 0 0	7,644 0 0
Purwa Deoria ... {	Raja Muhammad Shamsheer Bahadur. { Khalsa ...	6,271 0 0	7,680 0 0
Karimnagar Jalpur {	Mirza Ahmad Ali Beg. { Khalsa ...	4,372 2 0	4,680 0 0
	{ Pókhta ...	62 2 0	130 0 0
	Total ...	4,435 0 0	4,810 0 0
Anji ... {	Mohant Harcharnd Dass. { Pókhta ...	1,609 0 0	3,250 0 0
Mansurnagar ... {	Raja Musharaf Ali Khan. { Khalsa ...	2,348 0 0	3,100 0 0
GRAND TOTAL ...		3,51,606 0 0	6,88,948 0 0

HARDOI SETTLEMENT OFFICE: {

The 1st July, 1871. }

No. VII.

of taluqas in the Hardoi district.—(concluded).

Government demand.	Profits—			Remarks.
	Of taluqdars.	Of sub-proprietors.	Total.	
5	6	7	8	9
Rs. a p.	Rs. a p.	Rs. a p.	Rs. a p.	
13,839 4 9	13,164 11 3	...	13,164 11 3	
6,145 11 3	2,540 2 0	3,306 2 9	5,846 4 9	
19,985 0 0	15,704 13 3	3,306 2 9	19,011 0 0	
20,890 8 8	19,861 15 4	...	19,861 15 4	
528 2 0	127 6 0	381 0 0	508 6 0	
746 13 4	229 7 4	482 11 4	712 2 8	
22,165 8 0	20,218 12 8	853 11 4	21,082 8 0	
43,756 7 0	41,622 9 0	...	41,622 9 0	
685 9 0	487 12 0	163 11 0	651 7 0	
44,442 0 0	42,110 5 0	163 11 0	42,274 0 0	
15,054 7 0	14,319 9 0	...	14,319 9 0	
7,229 8 0	4,026 8 0	2,850 0 0	6,876 8 0	
22,283 15 0	18,346 1 0	2,550 0 0	21,196 1 0	
12,088 0 0	11,498 0 0	...	11,498 0 0	
1,440 0 0	70 0 0	1,300 0 0	1,370 0 0	
13,528 0 0	11,568 0 0	1,300 0 0	12,868 0 0	
3,651 4 0	3,662 4 0	...	3,662 4 0	
66 12 0	33 4 0	30 8 0	63 12 0	
3,918 0 0	3,695 8 0	30 8 0	3,726 0 0	
3,936 0 0	3,744 0 0	...	3,744 0 0	
2,398 0 0	2,282 0 0	...	2,282 0 0	
67 0 0	3 0 0	60 0 0	63 0 0	
2,465 0 0	2,285 0 0	60 0 0	2,345 0 0	
1,666 0 0	772 0 0	812 0 0	1,584 0 0	
1,589 0 0	1,511 0 0	...	1,511 0 0	
3,53,089 4 0	2,74,555 6 2	61,303 5 10	3,35,858 12 0	

A. H. HARRINGTON,

Offg. Settlement Officer.

STATEMENT

Return of Rural

Name of Tahsil.	Name of Pargana.	Number of manzas.	Number of square miles.	Number of hamlets.	Number of houses.	Number of souls.	Men	
							Number of chaukidars.	Number of houses to each chaukidar.
1	2	3	4	5	6	7	8	9
Sandila.	Gundwa ...	117	140	208	10,790	56,871	182	59.29
	Kalyanmal ...	72	63	81	5,443	24,875	84	64.80
	Balamau ...	14	25	15	2,337	11,159	28	83.46
	Sandila ...	213	329	279	27,142	1,37,255	300	90.47
	Total ...	416	557	583	45,712	2,30,160	594	76.96
Hardoi.	Bawan ...	57	69	61	5,275	26,037	66	60.53
	Bangar ...	96	143	149	10,839	54,494	120	90.32
	Sara ...	85	90	52	6,887	34,972	92	74.79
	Gopamau ...	240	328	279	21,886	1,12,006	280	78.16
	Total ...	478	630	541	44,887	2,27,509	558	80.44
Bilgram.	Bilgram ...	114	117	87	11,162	56,244	111	100.56
	Mallanwan ...	123	136	133	13,517	77,681	155	87.21
	Kachhundau ...	34	46	77	4,140	20,459	52	79.50
	Sandi ...	141	169	136	13,826	69,751	178	77.67
	Katiari ...	80	90	163	6,655	35,164	97	68.61
	Total ...	492	558	536	49,305	2,59,299	593	83.15
Shahabad.	Barwan ...	69	53	42	3,441	19,206	74	46.50
	Pali ...	92	73	90	5,148	28,087	74	29.03
	Pachhola ...	80	90	94	4,980	27,911	74	67.30
	Pihani Padarua ...	81	80	88	6,607	34,023	85	77.73
	Saromannagar ...	42	35	35	2,425	15,624	39	62.18
	Shahabad ...	143	131	118	14,110	67,646	138	102.25
	Alamnagar ...	43	59	81	2,819	15,221	47	59.98
	Mansurnagar ...	25	26	15	1,156	6,286	23	50.22
	Total ...	575	547	563	40,686	2,14,009	554	73.44
GRAND TOTAL ...		1,961	2,292	2,223	1,80,590	9,30,977	2,299	78.68

HARDOI SETTLEMENT OFFICE: }
 The 1st July, 1871. }

No. VIII.

Police, District Hardoi.

DETAIL OF

Number of souls to each chan- kidar.	Area to each chankidar.	Amount of land.	Remuneration.			
			Net produce thereof.	Amount in cash.	Total of two last heads.	Average monthly in- come of each chankidar.
			13	14	15	16
10	11	12	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
312.48	493.14	117 0 0	863 0 0	3,316 0 0	4,179 0 0	1 14 7
296.13	508.95	58 0 0	356 0 0	1,473 0 0	1,829 0 0	1 13 5
398.18	556.54	...	...	638 0 0	638 0 0	1 14 5
457.52	702.60	61 0 0	356 0 0	6,595 0 0	6,951 0 0	1 14 11
387.47	600.51	236 0 0	1,575 0 0	12,022 0 0	13,597 0 0	1 14 6
394.50	666.14	7 0 0	29 0 0	1,596 0 0	1,625 0 0	2 0 10
254.12	762.12	...	...	2,950 0 0	2,950 0 0	2 0 9
330.13	628.91	...	...	2,216 8 0	2,216 8 0	2 0 1
400.02	750.13	53 0 0	223 8 0	6,393 0 0	6,621 8 0	1 15 6
407.72	722.80	60 0 0	257 8 0	13,155 8 0	13,413 0 0	2 0 1
506.70	675.76	6 0 0	30 0 0	2,501 0 0	2,531 0 0	1 14 5
501.17	562.86	13 0 0	66 8 0	3,768 0 0	3,834 8 0	2 0 1
393.44	556.73	...	...	1,091 0 0	1,091 0 0	1 12 0
391.86	606.26	15 0 0	78 0 0	3,832 0 0	3,910 0 0	1 13 3
362.52	591.32	...	...	2,182 0 0	2,182 0 0	1 14 0
437.27	602.02	34 0 0	174 8 0	13,374 0 0	13,548 8 0	1 14 6
250.54	454.31	...	...	1,796 0 0	1,796 0 0	2 0 4
379.55	631.43	...	...	1,780 0 0	1,780 0 0	2 0 1
377.18	774.91	...	...	1,813 0 0	1,813 0 0	2 1 4
400.83	606.52	3 0 0	20 0 0	1,786 0 0	1,806 0 0	1 12 4
400.62	579.03	...	...	942 0 0	942 0 0	2 0 2
430.19	607.50	...	...	3,199 0 0	3,199 0 0	1 14 11
323.65	804.45	...	...	1,086 0 0	1,086 0 0	1 14 40
273.30	726.61	...	...	484 0 0	484 0 0	1 12 1
386.30	631.94	3 0 0	20 0 0	12,886 0 0	12,906 0 0	1 15 1
404.95	638.15	333 0 0	2,027 0 0	51,437 8 0	53,464 8 0	1 15 2

A. H. HARRINGTON,
Officiating Settlement Officer.

STATEMENT

Crop statement

Name of crop.	Produce per acre.			Harvest price per rupee.	Bazar price per rupee.	Barwan.		Sara.	
						Area.	Value.	Area.	Value.
	M. s. c.	M. s. c.	Srs.			A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.
Kákun ...	4 0 0	1 0 0	35			1 0 0	4 0 0	14 3 0	59 0 0
Mindwá ...	4 0 0	1 10 0	45			4 0 0	12 12 9	67 3 0	216 12 0
Mukkú ...	5 0 0	1 5 0	30			6 0 0	26 10 8	2 2 0	11 1 9
Dhan (Paddy) ...	5 20 0	1 0 0	30			696 0 0	3,832 2 0	911 0 0	5,010 8 0
Sáwan ...	9 20 0	1 10 0	45			26 1 0	73 8 0	22 3 0	68 11 2
Bajra ...	5 0 0	1 0 0	27			4,139 3 0	20,698 12 0	3,528 0 0	17,640 0 0
Kapas (cotton with seed).	3 0 0	0 10 0	9			869 2 0	10,434 0 0	1,785 1 0	21,423 0 0
Kodon ...	4 0 0	1 15 0	47			348 2 0	1,013 13 1	434 1 0	1,263 0 0
Juar ...	6 0 0	1 0 0	28			1,550 2 0	9,303 0 0	3,050 3 0	18,340 8 0
Nil (Indigo) plants,	35 0 0	2 0 0	0			3 2 0	61 4 0	8 1 0	144 6 0
Til ...	2 0 0	0 15 0	9½			5 2 0	29 5 4	43 0 0	229 5 4
Mash ...	5 0 0	1 0 0	23			1,043 1 0	5,216 4 0	894 3 0	4,473 12 0
Moth ...	4 0 0	1 5 0	31			2,126 1 0	7,660 0 0	713 0 0	2,535 1 9
Mung ...	3 0 0	0 30 0	18½			196 0 0	653 5 4	4 1 0	14 2 8
Lobia ...	3 0 0	1 5 0	24			61 3 0	164 10 8	49 1 0	131 5 4
Sanai ...	3 0 0	0 12 0	10			3 0 0	30 0 0	10 2 0	105 0 0
Alsi ...	3 0 0	0 20 0	16			85 0 0	510 0 0	97 1 0	538 8 0
Wheat ...	9 0 0	0 32 0	22			6,340 0 0	71,325 0 0	8,338 3 0	93,810 15 0
Barley (Jan) ...	9 0 0	1 10 0	33			6,774 0 0	48,772 12 10	5,531 1 0	39,825 0 0
Gram ...	7 0 0	1 0 0	28			718 2 0	5,029 8 0	1,441 0 0	10,087 4 0
Mattar (Peas) ...	6 0 0	1 10 0	45			48 3 0	234 0 0	80 2 0	386 6 5
Sarson ...	1 0 0	0 20 0	13			32 2 0	65 0 0	58 1 0	116 8 0
Arhar ...	5 0 0	1 0 0	28			1,922 2 0	9,612 8 0	966 0 0	4,330 0 0
Masur ...	3 0 0	1 0 0	29			44 2 0	133 8 0	9 3 0	29 4 0
Sugar cane ...	15 0 0	0 16 0	12			1,148 0 0	43,050 0 0	1,586 3 0	59,503 2 0
Tobacco ...	7 0 0	0 10 0	5½			24 0 0	672 0 0	25 0 0	700 0 0
Post { Seed	2 0 0	0 18 0	12½			41 3 0	185 7 9	18 1 0	81 1 9
(poppy) { Opium ...	0 9 0	0 0 4	...			...	1,603 0 0	...	657 0 0
Vegetables ...	15 0 0	1 10 0	45			74 2 0	894 0 0	192 2 0	2,310 0 0
Total ...	...	...	...			28,335 2 0	2,41,100 4 5	29,891 1 0	2,84,580 11 6
Revenue with muafi,	...	...	...			...	45,159 1 8	...	57,717 3 10
Percentage of revenue on total value,	...	...	...			...	19 0 0	...	20 0 0

HARDOI :

The 20th April, 1877. }

No. IX.

of tahsil Hardoi.

Gopamau.		Bangar.		Total.	
Area.	Value.	Area.	Value.	Area.	Value.
A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.
50 1 0	201 0 0	38 1 0	153 0 0	104 1 0	417 0 0
148 2 0	475 3 2	4 3 0	15 3 2	225 0 0	719 15 1
75 3 0	336 8 8	24 3 0	110 0 0	109 0 0	484 5 1
3,659 2 0	20,127 4 0	1,747 2 0	9,611 4 0	7,014 3 0	38,581 2 0
810 0 0	2,268 0 0	26 2 0	74 3 2	885 2 0	2,479 6 4
18,565 2 0	92,827 8 0	10,354 2 0	51,772 8 0	36,587 3 0	1,82,938 12 0
3,501 0 0	42,012 0 0	1,658 1 0	19,899 0 0	7,814 0 0	93,768 0 0
1,554 1 0	4,521 7 3	91 0 0	264 11 8	2,428 0 0	7,063 0 0
7,806 3 0	46,840 8 0	1,905 3 0	11,434 8 0	14,819 3 0	85,918 0 0
116 3 0	2,043 2 0	7 3 0	135 2 0	136 1 0	2,383 14 0
253 3 0	1,353 5 4	155 2 0	829 4 0	457 3 0	2,441 4 0
5,052 2 0	25,262 8 0	2,483 0 0	12,415 0 0	9,473 2 0	47,367 8 0
5,065 0 0	18,008 14 3	1,515 2 0	5,388 7 1	9,419 3 0	33,492 7 1
326 1 0	1,087 8 0	125 1 0	417 8 0	651 3 0	2,172 8 0
98 3 0	263 5 4	279 0 0	744 0 0	488 3 0	1,303 5 4
17 2 0	175 0 0	9 0 0	90 0 0	40 0 0	400 0 0
421 1 0	2,527 8 0	56 0 0	336 0 0	659 2 0	3,912 0 0
17,945 3 0	2,01,889 11 0	7,793 0 0	87,671 4 0	40,417 2 0	45,696 14 0
27,926 3 0	2,01,072 9 7	13,861 1 0	99,801 0 0	54,093 1 0	3,89,471 6 5
5,089 2 0	35,626 8 0	2,808 8 0	19,661 4 0	10,057 3 6	70,404 4 0
529 0 0	2,539 3 2	353 3 0	1,698 0 0	1,012 0 0	4,857 9 7
91 3 0	183 8 0	28 0 0	56 0 0	210 2 0	421 0 0
4,662 0 0	23,310 0 0	4,302 2 0	21,512 8 0	11,853 0 0	59,265 0 0
99 1 0	297 12 0	22 0 0	66 0 0	175 2 0	526 8 0
2,515 2 0	94,331 4 0	776 1 0	29,109 6 0	6,026 2 0	2,25,993 12 0
92 3 0	2,597 0 0	29 1 0	819 0 0	171 0 0	4,788 0 0
116 0 0	618 8 9	153 3 0	683 5 4	329 3 0	1,465 8 6
...	4,176 0 0	...	5,535 0 0	...	11,871 0 0
508 0 0	6,096 0 0	243 2 0	2,922 0 0	1,018 2 0	12,222 0 0
1,07,099 2 0	8,32,965 10 6	50,854 1 0	3,83,224 6 5	2,16,180 2 0	17,41,879 0 10
...	1,69,722 3 0	...	79,306 13 2	...	3,51,905 5 8
...	20 0 0	...	21 0 0	...	20 0 0

W. BLENNERHASSETT,

Assistant Commissioner.

STATEMENT

Crop statement of

Name of crop.	Produce per acre.	Harvest price per rupee.	Bazar price per rupee.	Bilgram.		Katdiari.	
				Area.	Value.	Area.	Value.
	M. s. c.	M. c. s.	Sr.	A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.
Kakun ...	4 0 0	1 0 0	35	11 1 0	45 0 0	16 2 0	66 0 0
Mindwa ...	4 0 0	1 10 0	45	12 3 0	40 12 9	7 2 0	24 0 0
Makka ...	5 0 0	1 5 0	80	126 1 0	561 1 0	58 2 0	260 0 0
Dhan (paddy),	5 20 0	1 0 0	30	1,677 2 0	9,226 4 0	964 2 0	5,304 12 0
Sawan ...	3 20 0	1 10 0	45	123 0 0	344 6 6	15 2 0	43 6 4
Bajra ...	5 0 0	1 0 0	27	9,655 2 0	48,277 8 0	6,615 3 0	32,78 12 0
Kapas (cotton with seed).	3 0 0	0 10 0	9	590 2 0	7,086 0 0	139 1 0	1,671 0 0
Kodon ...	4 0 0	1 15 0	47	157 2 0	458 2 10	91 2 0	266 2 10
Juar ...	6 0 0	1 0 0	28	2,405 1 0	14,431 8 0	5,841 0 0	35,046 0 0
Nil (indigo plant).	35 0 0	2 0 0	...	34 1 0	599 6 0	8 3 0	153 2 0
Til ...	2 0 0	0 15 0	9½	37 1 0	198 10 8	29 3 0	158 10 8
Mash ...	5 0 0	1 0 0	23	213 2 0	1,067 8 0	103 1 0	516 4 0
Moth ...	4 0 0	1 5 0	31	398 1 0	1,416 0 0	53 1 0	189 5 4
Mung ...	3 0 0	0 36 0	18½	9 0 0	30 0 0	30 0 0	100 0 0
Lobia ...	3 0 0	1 5 0	24	93 1 0	248 10 8	15 0 0	40 0 0
Sauai ...	3 0 0	0 12 0	10	140 1 0	1,402 8 0	5 0 0	50 0 0
Alsi (linseed)	3 0 0	0 20 0	16	16 2 0	99 0 0	21 3 0	138 8 0
Wheat ...	9 0 0	0 32 0	22	7,866 2 0	68,498 2 0	11,121 3 0	1,25,119 11 0
Barley ...	9 0 0	1 10 0	33	14,052 0 0	1,01,174 6 5	6,670 1 0	48,025 12 9
Gram ...	7 0 0	1 0 0	28	1,766 2 0	12,366 8 0	2,875 2 0	20,128 8 0
Mattar (peas),	6 0 0	1 10 0	45	295 1 0	1,417 3 2	1,117 2 0	5,364 0 0
Sarson ...	1 0 0	0 20 0	13	16 3 0	33 8 0	144 2 0	289 0 0
Arhar ...	5 0 0	1 0 0	28	2,449 3 0	12,448 12 0	1,511 1 0	7,556 4 0
Masur ...	3 0 0	1 0 0	29	33 1 0	99 12 0	112 3 0	338 4 0
Sugarcane ...	15 0 0	0 16 0	12	409 1 0	15,346 14 0	282 3 0	10,603 2 0
Tobacco ...	7 0 0	0 10 0	5½	40 0 0	1,120 0 0	29 1 0	819 0 0
Post seed ...	2 0 0	0 18 0	12½	10 2 0	46 10 8	29 2 0	131 1 9
Do. opium ...	0 9 0	0 0 4	...	...	378 0 0	...	1,062 0 0
Vegetables ...	15 0 0	1 10 0	45	315 1 0	3,783 0 0	216 3 0	2,801 0 0
Bhang ...	1 0 0	0 30 0	...	...	...	...	...
Total ...	...	...	...	42,996 3 0	3,22,244 3 5	38,128 2 6	2,99,335 10 8
Revenue including mu- afis.	...	...	...	73,946 6 0	...	57,022 0 0	...
Percentage of revenue on total value.	...	...	...	23 0 0	...	19 0 0	...

No. IX.

tahsil Bilgram.

Kachhandau.		Mullanwan.		Sandi	
Area.	Value.	Area.	Value.	Area.	Value.
A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.
10 2 0	42 0 0	23 0 0	92 0 0	35 1 0	141 0 0
17 0 0	54 6 4	30 1 0	96 12 10	16 2 0	52 12 9
379 0 0	1,684 7 1	168 1 0	747 12 0	140 0 0	623 5 3
1,208 1 0	6,645 6 0	2,484 2 0	13,664 12 0	1,775 1 0	9,763 14 0
54 1 0	151 14 4	101 1 0	283 8 0	79 2 0	225 9 7
1,681 1 0	8,406 4 0	1,780 0 0	53,600 0 0	11,830 2 0	59,152 8 0
179 3 0	2,157 0 0	1,370 2 0	16,446 0 0	189 3 0	2,277 0 0
22 1 0	64 11 7	135 0 0	392 11 7	215 3 0	627 10 2
2,206 3 0	13,240 8 0	5,176 2 0	31,059 0 0	4,575 1 0	27,451 8 0
53 1 0	941 14 0	218 0 0	3,815 0 0	50 2 0	883 12 0
6 1 0	33 5 4	40 0 0	213 5 4	72 1 0	385 5 4
62 0 0	310 0 0	656 0 0	3,280 0 0	320 2 0	1,602 8 0
20 1 0	72 0 0	379 2 0	1,349 5 4	917 2 0	3,262 3 6
4 0 0	13 5 4	33 1 0	110 13 4	19 1 0	64 2 8
14 1 0	38 0 0	251 0 0	669 5 4	28 0 0	74 10 8
21 2 0	215 0 0	53 1 0	532 8 0	5 2 0	55 0 0
17 2 0	105 0 0	30 1 0	181 8 0	193 2 0	1,161 0 0
2,322 3 0	26,130 15 0	8,535 2 0	96,024 6 0	21,922 0 0	2,46,622 8 0
5,815 3 0	41,873 6 5	14,105 3 0	1,01,561 6 5	14,955 3 0	1,07,681 6 4
878 2 0	6,149 8 0	3,174 2 0	22,221 8 0	4,690 0 0	32,830 0 0
448 3 0	2,154 0 0	478 2 0	2,296 12 10	1,321 3 0	6,344 6 4
10 1 0	20 8 0	37 1 0	74 8 0	283 3 0	567 8 0
665 1 0	3,326 4 0	1,639 3 0	8,198 12 0	2,690 1 0	12,951 4 0
81 0 0	243 0 0	22 0 0	66 0 0	253 3 0	758 4 0
638 2 0	23,943 12 0	1,231 1 0	46,171 14 0	353 3 0	3,265 10 0
0 3 0	21 0 0	42 2 0	1,190 0 0	79 3 0	2,233 0 0
0 1 0	1 1 9	7 2 0	33 5 4	1 1 0	5 0 0
...	9 0 0	...	270 0 0	...	45 0 0
119 0 0	1,428 0 0	370 0 0	4,440 0 0	603 3 0	7,244 12 0
...	...	...	...	221 2 0	295 5 0
16,938 3 0	1,39,465 9 2	51,575 0 0	4,09,382 14 10	67,741 1 0	5,38,647 14 4
28,136 13 6	...	95,392 3 0	...	1,26,133 15 0	...
20 0 0	...	23 0 0	...	23 0 0	...

STATEMENT No. IX.

Crop statement of tahsil Bilgram.—(concluded).

Name of crop.	Produce per acre.	Harvest price per rupee.	Bazar price per rupee.	Total.	
				Area.	Value.
	Md. s. c.	Md. s. c.	Sr.	Δ. r. p.	Rs. a. p.
Rakun ...	4 0 0	1 0 0	35	96 2 0	336 0 0
Mindwa ...	4 0 0	1 10 0	45	84 0 0	268 12 8
Makka ...	5 0 0	1 5 0	30	872 1 0	3,876 10 7
Lhan (paddy) ...	5 20 0	1 0 0	30	8,110 0 0	44,605 0 0
Sawan ...	3 20 0	1 10 0	45	373 2 0	1,048 12 9
Bajra ...	5 0 0	1 0 0	27	40,563 0 0	2,02,815 0 0
Kapas(cotton with seed),	3 0 0	0 10 0	9	2,469 3 0	28,637 0 0
Kodon ...	4 0 0	1 15 0	47	622 0 0	1,809 7 0
Juar ...	6 0 0	1 0 0	28	20,204 3 0	1,21,228 8 0
Nil (indigo plant) ...	35 0 0	2 0 0	...	364 3 0	6,382 2 0
Til ...	2 0 0	0 15 0	9½	185 2 0	989 5 4
Mash ...	5 0 0	1 0 0	23	1,365 1 0	6,776 4 0
Moth ...	4 0 0	1 5 0	31	1,768 3 0	6,288 14 2
Mung ...	3 0 0	0 36 0	18½	95 2 0	318 5 4
Lobia ...	3 0 0	1 5 0	24	401 2 0	1,070 10 8
Sanal ...	3 0 0	0 12 0	10	225 2 0	2,255 0 0
Alsi (linseed) ...	3 0 0	0 20 0	16	279 2 0	1,677 0 0
Wheat ...	9 0 0	0 32 0	22	51,768 2 0	5,82,396 10 0
Barley ...	9 0 0	1 10 0	33	55,599 2 0	4,00,316 6 4
Gram ...	7 0 0	1 0 0	28	13,385 0 0	93,695 0 0
Mattar (peas) ...	6 0 0	1 10 0	45	3,661 3 0	17,576 6 4
Surson ...	1 0 0	0 20 0	13	492 2 0	985 0 0
Arhar ...	5 0 0	1 0 0	28	8,895 1 0	44,481 4 0
Masur ...	3 0 0	1 0 0	20	501 3 0	1,505 4 0
Sugarcane ...	15 0 0	0 16 0	12	2,915 2 0	1,09,381 4 0
Tobacco ...	7 0 0	0 10 0	5½	192 1 0	5,383 0 0
Post seed ...	2 0 0	0 18 0	12½	49 0 0	217 3 6
Do. opium ...	0 9 0	0 0 4	...	...	1,764 0 0
Vegetables ...	15 0 0	1 10 0	45	1,624 3 0	19,696 12 9
Bhang ...	1 0 0	0 30 0	...	221 2 0	295 5 0
Total ...	...	...	...	2,17,380 1 0	17,09,076 4 5
Revenue including muffs.	...	...	...	3,80,631 5 6	...
Percentage of revenue on total value.	...	...	...	22 0 0	...

HARDOI: }
 The 28th April, 1877. }

W. BLENNERHASSETT,
 Assistant Commissioner.

STATEMENT No. IX.

Crop statement of tahsil Shahabad.

Name of crop.	Produce per acre.	Harvest price per rupee.	Bazar price per rupee.	Pachoha.	
				Area.	Value.
	M. s.	M. s.	Seers.	A. r.	Rs. a. p.
Kakun ...	4 0	1 0	35	12 2	50 0 0
Mindwa ...	4 0	1 10	45	3 2	11 3 2
Makka ...	5 0	1 5	50	14 0	62 3 6
Dhan (paddy) ...	5 20	1 0	30	1,511 1	8,311 14 0
Sawan ...	3 20	1 10	45	5 2	15 6 5
Bājra ...	5 0	1 0	27	11,554 1	57,771 4 0
Kapās (cotton with seed) ...	3 0	0 10	9	318 0	3,816 0 0
Kodon ...	4 0	1 15	47	116 2	338 14 6
Jnār ...	6 0	1 0	28	1,351 3	8,110 8 0
Nil (indigo) plant ...	35 0	2 0	...	10 3	188 2 0
Til ...	2 0	0 15	9½	79 2	424 0 0
Māsh ...	5 0	1 0	23	382 2	1,912 8 0
Moth ...	4 0	1 5	31	1,294 0	4,600 14 3
Mung ...	3 0	0 36	18½	34 0	113 5 4
Lobia ...	3 0	1 5	24	173 2	462 10 8
Sanai ...	3 0	0 12	10	13 0	137 8 0
Alsi (linseed) ...	3 0	0 20	16	7 2	45 0 0
Wheat ...	9 0	0 32	22	8,766 2	98,623 2 0
Barley ...	9 0	1 10	33	9,550 0	68,760 0 0
Gram ...	7 0	1 0	28	1,300 0	7,210 0 0
Matar (peas) ...	6 0	1 10	45	23 0	110 6 5
Sarson ...	1 0	0 20	13	9 1	18 8 0
Arhar ...	5 0	1 0	28	2,577 0	13,885 0 0
Masur ...	3 0	1 0	29	30 2	91 8 0
Sugar-cane ...	15 0	0 16	12	680 1	25,509 6 0
Tobacco ...	7 0	0 10	5½	58 0	1,624 0 0
Pea (poppy), { Seed	2 0	0 18	12½	161 1	716 10 8
Opium	0 9	0 0½			5,805 0 0
Vegetables ...	15 0	1 10	45	250 0	5,805 0 0
Total ...	...	...	...	40,018 2	3,10,724 14 12
Revenue including muafis			...	44,284 2 6	
Percentage of revenue on total value			...	14	

STATEMENT

Crop statement of

Name of crop.	Produce per acre.	Harvest price per rupee.	Bazar price per rupee.	Pali.	
				Area.	Value.
	M. s.	M. s.	Seers.	A. r.	Rs. a. p.
Kakun ...	4 0	1 0	35	0 1	1 0 0
Mindwa ...	4 0	1 10	45	2 1	7 3 3
Makka ..	5 0	1 5	30	0 3	3 5 4
Dhan (paddy) ...	5 20	1 0	30	1,113 0	6,121 8 0
Sawan ...	3 20	1 10	45	43 0	120 6 5
Bājra ...	5 0	1 0	27	10,035 0	50,175 0 0
Kapās (cotton with seed) ...	3 0	0 10	9	72 0	864 0 0
Kodon ...	4 0	1 15	47	33 0	96 0 0
Juār ...	6 0	1 0	28	470 1	2,821 8 0
Nil (indigo) plant ...	35 0	2 0	...	2 2	48 12 0
Til ...	2 0	0 15	9½	128 2	685 5 4
Māsh ...	5 0	1 0	23	129 2	647 8 0
Moth ...	4 0	1 5	31	163 2	581 5 4
Mung ...	3 0	0 36	18½	10 3	35 5 4
Lobia ...	3 0	1 5	24	164 0	437 5 4
Sauai ...	3 0	0 12	10	5 3	57 8 0
Alsi (linseed) ...	3 0	0 20	16	8 2	51 0 0
Wheat ...	9 0	0 32	22	3,531 2	39,729 6 0
Barley ...	9 0	1 10	33	8,269 0	59,536 12 9
Gram ...	7 0	1 0	28	1,094 3	7,663 4 0
Matar (peas) ...	6 0	1 10	45	79 1	380 6 5
Sarson ...	1 0	0 20	13	21 1	42 8 0
Arhar ...	5 0	1 0	28	2,801 3	14,008 14 0
Masur ...	3 0	1 0	29	30 1	90 12 0
Sugar-cane ...	15 0	0 16	12	195 0	7,312 8 0
Tobacco ...	7 0	0 10	5½	40 3	1,141 0 0
Post (poppy), { Seed	2 0	0 18	} 12½	120 3	{ 536 10 8
Opium	0 9	0 0½			
Vegetables ...	15 0	1 10	45	221 0	2,652 0 0
Total ...	...	...	...	28,787 3	2,00,190 0 2
Revenue including maufis ...				34,039	
Percentage of revenue on total value ...				17	

No. IX.

tahsil Shahabad.—(continued).

Pihāni.		Saramannagar.		Barwan.	
Area.	Value.	Area.	Value.	Area.	Value.
A. r.	Rs. a. p.	A. r.	Rs. a. p.	A. r.	Rs. a. p.
0 3	3 0 0	5 2	22 0 0	2 0	8 0 0
52 1	167 3 2	11 2	36 12 9	5 2	17 9 7
8 3	38 14 2	1 1	5 8 10	1 2	6 10 8
783 1	4,807 14 0	951 1	5,231 14 0	2,396 1	13,179 6 0
66 3	187 10 5	6 0	16 12 9	66 2	186 3 2
3,585 3	17,928 12 0	2,227 3	11,138 12 0	3,939 0	19,695 0 0
716 1	9,35 0 0	180 3	2,169 0 0	116 1	1,395 0 0
268 1	780 5 10	231 2	673 7 3	109 2	318 8 9
3,068 3	22,815 8 0	767 3	4,606 8 0	462 0	2,772 0 0
8 1	109 6 0	20 2	358 12 0	...	...
115 3	617 5 4	10 2	56 0 0	13 0	69 5 4
1,507 2	7,502 8 0	104 2	522 8 0	248 0	1,240 0 0
401 1	1,426 10 8	140 2	499 9 0	573 2	2,039 1 9
109 0	303 5 4	25 3	85 13 4	5 2	18 5 4
11 0	29 5 4	3 0	8 0 0	200 3	535 5 4
34 3	347 8 0	0 1	2 8 0	...	...
177 0	1,062 0 0	37 0	222 0 0	199 0	1,194 0 0
4,448 1	50,042 13 0	3,332 0	37,490 8 0	3,966 0	44,617 8 0
6,658 1	47,903 6 5	2,912 0	20,966 6 5	5,999 3	43,198 12 10
3,027 0	21,189 0 0	933 0	6,531 0 0	904 3	6,333 4 0
37 0	177 9 7	135 0	648 0 0	199 3	959 0 0
30 1	60 8 0	2 3	5 8 0	33 2	67 0 0
862 3	4,313 12 0	696 0	3,480 0 0	789 3	3,948 12 0
905 1	615 12 0	44 3	134 4 0	74 2	223 8 0
189 2	7,106 4 0	213 0	7,987 8 0	42 1	5,354 6 0
21 3	609 0 0	2 1	63 0 0	14 2	406 0 0
1 1	5 8 10	47 2	211 1 9	71 0	315 9 11
202 0	45 0 0	138 3	1,710 0 0	164 0	2,556 0 0
	2,424 0 0		1,665 0 0		1,248 0 0
27,544 2	2,02,491 14 1	13,182 3	1,06,548 2 1	20,638 1	1,51,902 4 8
42,883-2-8		21,911		25,707	
21		20		17	

STATEMENT

Crop statement of

Name of crop.	Produce per acre.	Harvest price per rupee.	Bazar price per rupee.	Shahabad.	
				Area.	Value.
	M. s.	M. s.	Seer.	A. r.	Rs. a. p.
Kakun ...	4 0	1 0	35	93 1	373 0 0
Mindwa ...	4 0	1 10	45	29 1	93 9 7
Makku ...	5 0	1 5	30	9 2	42 3 9
Onan (paddy) ...	5 20	1 0	30	4,019 3	22,107 10 0
Sawan ...	3 20	1 10	45	77 3	217 11 2
Bajra ...	5 0	1 0	27	4,936 1	24,581 4 0
Kajás (cotton with seed) ...	3 0	0 10	9	1,292 3	15,513 0 0
Kodon ...	4 0	1 15	47	413 2	1,202 14 6
Juár ...	6 0	1 0	28	4,371 3	26,230 8 0
Nil (indigo) plant ...	35 0	2 0	...	5 2	96 4 0
Til ...	2 0	0 15	9½	54 3	292 0 0
Másh ...	5 0	1 0	23	931 3	4,658 12 0
Moth ...	4 0	1 5	31	218 3	777 12 5
Mung ...	3 0	0 36	18½	18 0	60 0 0
Lobia ...	3 0	1 5	24	48 0	128 10 8
Sanai ...	3 0	0 12	10	49 1	492 8 0
Alsi (linseed) ...	3 0	0 20	16	281 0	1,686 0 0
Wheat ...	9 0	0 32	22	15,884 0	1,78,695 0 0
Barley ...	9 0	1 10	33	5,233 1	37,679 6 5
Gram ...	7 0	1 0	28	4,740 3	33,185 4 0
Matar (peas) ...	6 0	1 10	45	391 0	1,780 12 9
Sarson ...	1 0	0 20	13	96 1	192 8 0
Arhar ...	5 0	1 0	24	3,931 3	19,098 12 0
Masur ...	3 0	1 0	20	201 9	695 4 0
Sugar-cane ...	15 0	0 16	12	3,928 0	1,09,800 0 0
Tobacco ...	7 0	0 10	5½	36 8	1,029 0 0
Post (poppy, { Seed	2 0	0 18	12½	129 1	574 7 1
{ Opium	0 9	0 0½	12½	...	4,653 0 0
Vegetables ...	15 0	1 10	45	450 2	5,408 0 0
Total ...	...	...	...	50,854 1	4,91,953 2 4
Revenue including masaf				88,927 5 4	
Percentage of revenue on total value				20	

HARDOI :

28th April, 1877.

No. IX.

tahsil Shahabad—(concluded).

Alamnagar.		Mansurnagar.		Total.	
Area.	Value.	Area.	Value.	Area.	Value.
A. r.	Rs. a. p.	A. r.	Rs. a. p.	A. r.	Rs. a. p.
1 3	7 0 0	1 2	6 0 0	117 2	470 0 0
5 3	18 6 5	7 3	24 12 9	120 3	376 12 8
16 3	74 7 1	0 1	1 1 9	52 3	234 7 1
118 3	653 2 0	129 3	713 10 0	11,023 1	60,626 14 0
13 0	36 6 5	22 2	63 0 0	301 0	843 8 9
719 3	3,598 12 0	423 3	2,118 12 0	37,421 2	1,87,107 8 0
1,007 1	12,087 0 0	241 0	2,892 0 0	4,004 1	48,051 0 0
90 0	261 13 10	64 0	186 2 11	1,326 1	3,858 3 7
3,524 2	21,147 0 0	1,116 3	6,700 8 0	1,633 1	96,201 8 0
3 2	61 4 0	1 1	21 14 0	50 1	879 6 0
61 3	329 5 4	31 1	166 10 8	495 0	2,540 0 0
255 0	1,275 0 0	344 0	1,720 0 0	3,895 3	19,478 12 0
82 2	2 3 5 4	26 2	94 3 7	2,900 2	10,312 14 4
69 2	231 10 8	9 3	32 8 0	282 1	940 5 4
5 0	13 5 4	...	...	695 2	1,614 10 8
2 3	27 8 0	3 2	35 0 0	110 0	1,100 0 0
127 0	762 0 0	36 0	216 0 0	873 0	5,238 0 0
3,318 4	37,330 5 4	1,925 3	14,914 11 0	44,572 3	5,01,443 5 4
1,695 3	13,649 6 5	1,283 0	9,237 9 7	41,796 0	3,00,931 12 10
1,058 3	7,411 4 0	525 1	3,676 12 0	13,314 1	93,199 12 0
19 2	93 9 8	3 1	15 9 7	867 3	4,165 6 5
8 2	17 0 0	3 0	6 0 0	204 3	409 8 0
616 3	3,083 12 0	140 0	700 0 0	12,415 0	63,118 12 0
6 0	18 0 0	1 2	4 8 0	594 2	1,783 8 0
111 1	4,171 14 0	53 1	1,996 14 0	4,512 2	1,69,238 12 0
10 3	301 0 0	1 0	28 0 0	185 3	5,201 0 0
} 2 0 {	8 14 2	} 2 1 {	10 0 0	} 535 1 {	2,378 15 1
63 0	72 0 0	28 0	81 0 0	1,457 1	19,269 0 0
	756 0 0		336 0 0		17,487 0 0
13,215 0	1,07,790 8 0	5,825 3	45,999 3 10	2,00,066 2	16,17,600 2 1
24,179		10,549		2,92,479 10 6	
22		23		18	

W. BLENNERHASSETT,

Assistant Commissioner.

STATEMENT

Crop statement,

Name of crop.	Produce per acre.	Harvest price per rupee.	Bazar price per rupee.	Sandila.		Gondwa.	
				Area.	Value.	Area.	Value.
	M s. c.	M. s. c.	seers.	A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.
Kakun ...	4 0 0	1 0 0	35	130 1 0	521 0 0	20 3 0	88 0 0
Mindwá ...	4 0 0	1 10 0	45	222 1 0	711 3 3	87 1 0	279 3 3
Makká ...	5 0 0	1 5 0	30	102 1 0	454 7 2	21 1 0	94 7 2
Dhán ...	5 20 0	1 0 0	30	4,133 0 0	22,791 8 0	1,178 0 0	6,479 0 0
Sáwan ...	3 20 0	1 10 0	45	756 2 0	2,118 3 3	899 0 0	2,517 3 3
Bajrá ...	5 0 0	1 0 0	27	12,111 1 0	60,506 4 0	4,800 2 0	24,002 8 0
Kapus (cotton) ...	3 0 0	0 10 0	9	2,618 1 0	31,419 0 0	305 2 0	3,666 0 0
Kodon ...	4 0 0	1 15 0	47	627 0 0	1,824 0 0	917 3 0	2,757 1 5
Juár ...	6 0 0	1 0 0	28	3,830 2 0	22,989 0 0	2,010 2 0	12,243 0 0
Nil (indigo) plant, ...	35 0 0	2 0 0	...	9 2 0	166 4 0	6 3 0	118 2 0
Til ...	2 0 0	0 15 0	9½	74 3 0	398 10 8	97 0 0	517 5 4
Másh ...	5 0 0	1 0 0	23	6,163 2 0	30,817 8 0	5,275 2 0	26,377 8 0
Moth ...	4 0 0	1 5 0	31	2,580 0 0	9,173 5 4	2,608 1 0	9,273 12 6
Mung ...	3 0 0	0 35 0	18½	104 0 0	316 10 8	110 1 0	367 8 0
Lohiá ...	3 0 0	1 5 0	24	138 2 0	369 5 4	66 0 0	176 0 0
Sannl ...	3 0 0	0 12 0	10	58 1 0	282 8 0	29 0 0	290 0 0
Alsi ...	3 0 0	0 20 0	16	1,802 2 0	10,815 0 0	1,749 0 0	10,494 0 0
Wheat ...	9 0 0	0 32 0	22	20,182 1 0	2,31,425 5 0	9,002 2 0	1,01,278 2 0
Barley (Jau) ...	9 0 0	1 10 0	33	25,810 3 0	1,86,837 6 5	12,820 2 0	92,307 9 8
Gram ...	7 0 0	1 0 0	28	9,327 1 0	65,290 12 0	4,858 0 0	34,006 0 0
Mattar (Peas) ...	6 0 0	1 10 0	45	2,328 2 0	11,176 12 10	866 2 0	4,159 3 3
Sarson ...	1 0 0	0 20 0	13	148 3 0	297 8 0	93 1 0	186 8 0
Arhar ...	5 0 0	1 0 0	28	6,873 1 0	34,366 4 0	4,532 0 0	22,660 0 0
Maaúr ...	3 0 0	1 0 0	29	57 0 0	111 0 0	164 0 0	492 0 0
Sugarcane ...	15 0 0	0 16 0	12	1,789 0 0	67,087 8 1	253 1 0	9,496 14 0
Tobacco ...	7 0 0	0 10 0	5½	267 2 0	7,490 0 0	56 2 0	1,582 0 0
Post (Poppy) seed, ...	2 0 0	0 18 0	12½	276 2 0	1,228 14 2	83 2 0	371 1 9
Ditto opium ...	0 0 0	0 0 4	...	...	9,954 0 0	...	3,006 0 0
Vegetables, &c. ...	15 0 0	1 10 0	45	870 0 0	10,440 0 0	349 3 0	4,197 0 0
Total ...				103,649 0 0	8,19,393 4 1	58,322 0 0	3,78,478 1 7
Total revenue including munfts ...	...	...	...	Rs. 1,88,329 3 0	...	Rs. 93,063 8 2	...
Percentage on total value ...	...	...	...	23 0 0	...	25 0 0	...

HARDOI:

The 28th April, 1877.

No. IX

tahsil Sandila.

<i>Kalianmal.</i>		<i>Balamau.</i>		<i>Total.</i>	
Area.	Value.	Area.	Value.	Area.	Value.
A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.	A. r. p.	Rs. a. p.
9 0 0	36 0 0	3 0 0	12 0 0	163 0 0	652 0 0
28 1 0	90 6 5	3 2 0	11 3 3	341 1 0	1,092 0 2
3 1 0	14 7 1	1 2 0	6 10 8	128 1 0	570 0 1
373 2 0	2,054 4 0	146 3 0	807 2 0	5,831 1 0	32,071 14 0
553 1 0	1,549 6 5	14 3 0	41 4 10	2,223 2 0	6,226 1 9
1,378 1 0	6,801 4 0	852 2 0	4,262 8 0	19,142 2 0	95,712 8 0
195 1 0	2,343 0 0	94 2 0	1,134 0 0	3,213 2 0	38,562 0 0
547 0 0	1,591 4 4	26 0 0	75 10 2	2,147 3 0	6,247 15 11
966 3 0	5,800 8 0	285 3 0	1,714 8 0	7,123 2 0	42,741 0 0
78 0 0	1,365 0 0	1 2 0	26 4 0	95 3 0	1,675 10 0
35 1 0	188 0 0	2 1 0	12 0 0	209 1 0	1,116 0 0
2,052 0 0	10,260 0 0	315 1 0	1,576 4 0	13,805 2 0	69,031 4 0
1,438 0 0	5,112 14 3	502 1 0	1,785 12 6	7,128 2 0	25,345 12 7
60 3 0	202 8 0	0 3 0	2 8 0	275 3 0	919 2 8
30 2 0	81 5 4	60 3 0	162 0 0	295 3 0	788 10 8
34 1 0	342 8 0	...	...	91 2 0	915 0 0
937 0 0	5,622 0 0	93 2 0	561 0 0	4,582 0 0	27,492 0 0
5,630 0 0	63,337 8 0	2,613 3 0	29,404 11 0	37,728 2 3	4,24,445 10 0
5,554 3 0	39,994 3 2	2,610 0 0	18,792 0 6	46,796 0 0	3,36,931 3 3
2,445 1 0	17,116 12 0	1,412 1 0	9,885 12 0	18,042 3 0	1,24,299 4 0
300 3 0	1,443 9 7	399 2 0	1,917 9 8	3,895 1 0	18,697 3 4
38 0 0	76 0 0	5 2 0	11 0 0	285 2 0	571 0 0
2,149 2 0	10,747 8 0	818 3 0	4,093 12 0	14,373 2 0	71,867 8 0
24 0 0	72 0 0	5 2 0	16 8 0	230 2 0	691 8 0
320 3 0	12,028 8 0	232 2 0	8,718 12 0	2,595 2 0	97,331 10 0
44 0 0	1,232 0 0	11 2 0	322 0 0	379 2 0	10,626 0 0
80 0 0	382 3 7	23 0 0	102 3 6	469 0 0	2,084 7 0
...	396 0 0	...	828 0 0	...	16,884 0 0
333 0 0	2,797 0 0	62 2 0	750 0 0	1,515 1 0	18,183 0 0
25,546 1 0	1,95,867 0 2	10,599 1 0	87,032 15 7	1,93,109 3 0	14,75,771 5 5
Rs.		Rs. a. p.		Rs. a. p.	
42,003 6 1	...	18,761 7 0	...	3,42,157 6 3	
21 0 0	...	22 0 0	...	23 0 0	

W. BLENNERHASSETT,

Asst. Commissioner.

STATEMENT No. X.

Cultivated area in acres and rental.

Pargana.	Class of village.	Description of soil. Kind.	Rent per acre.		Total area.		Rental.	Government demand.
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.		
BALAMAU.	I.	Goind ...	9 8 0	...	...	...	Rs. a. p.	Rs. a. p.
		Dumat and matiyar, ...	6 0 0	4 0 0	445	643	5,242 0 0	...
		Bhur ...	3 4 0	2 2 0	118	430	1,310 0 0	...
	II.	Goind ...	8 8 0	...	...	...	...	...
		Dumat and matiyar, ...	6 0 0	3 0 0	1,945	4,834	24,227 0 0	...
		Bhur ...	2 8 0	1 14 0	250	2,771	5,820 10 0	...
	Total ...		...	...	2,758	8,684	38,599 10 0	18,761 7 0
KAIYAMAL.	I.	Goind ...	7 8 0	...	...	...	...	...
		Dumat and matiyar, ...	6 0 0	3 0 0	2,048	3,111	21,621 0 0	...
		Bhur ...	3 0 0	2 2 0	4	145	320 2 0	...
	II.	Goind ...	7 0 0	...	...	...	...	...
		Dumat and matiyar, ...	5 0 0	3 0 0	4,163	11,022	53,881 0 0	...
		Bhur ...	2 8 0	1 14 0	116	2,063	5,283 2 0	...
	III.	Goind ...	8 2 0	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	2 0 0	98	233	858 0 0	...
		Bhur ...	2 2 0	1 8 0	47	2,275	3,512 6 0	...
	Total ...		...	...	6,476	19,449	85,475 10 0	42,003 6 1
GONDWA.	I.	Goind ...	9 2 0	...	...	...	...	...
		Dumat and matiyar, ...	6 0 0	3 0 0	7,426	13,946	86,934 0 0	...
		Bhur ...	3 0 0	2 2 0	553	4,583	11,397 14 0	...
	II.	Goind ...	8 2 0	...	...	...	...	...
		Dumat and matiyar, ...	5 0 0	3 0 0	4,599	9,129	50,382 0 0	...
		Bhur ...	2 8 0	1 14 0	409	11,918	23,368 12 0	...
	III.	Goind ...	6 8 0	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	2 0 0	82	490	1,808 0 0	...
		Bhur ...	2 2 0	1 8 0	45	2,518	3,872 10 0	...
	Total ...		...	...	13,114	42,584	1,76,723 4 0	93,063 8
SANDILA.	I.	Goind ...	9 2 0	...	...	...	...	...
		Dumat and matiyar, ...	6 0 0	3 0 0	10,461	14,082	1,05,012 0 0	...
		Bhur ...	3 0 0	2 2 0	490	2,846	7,517 12 0	...
	II.	Goind ...	8 2 0	...	...	...	...	...
		Dumat and matiyar, ...	5 0 0	3 0 0	19,636	29,988	1,88,144 0 0	...
		Bhur ...	2 8 0	1 14 0	1,309	1,2451	26,843 2 0	...
	III.	Goind ...	6 8 0	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	2 0 0	1,239	2,586	10,128 0 0	...
		Bhur ...	2 2 0	1 8 0	441	12,179	19,205 10 0	...
	Total ...		...	...	33,666	74,132	3,56,850 8 0	1,83,286 3 0

STATEMENT No. X.

Cultivated area in acres and rental—(continued).

Pargana.	Class of village.	Description of soil. Kind.	Rent per acre.		Total area.		Rental. Rs. a p.	Government demand. Rs. a p
			Irrigated.	Unirrigated	Irrigated.	Unirrigated.		
BAWAN.	I.	Goind	6 8 0	...	...	...	...	...
		Dumat and matiyar,	5 0 0	3 0 0	2,811	2,496	21,543 0 0	...
		Bhur	3 0 0	2 0 0	436	2,050	5,408 0 0	...
	II.	Goind	5 10 0	...	...	...	...	...
		Dumat and matiyar,	5 0 0	2 8 0	5,038	6,131	40,517 8 0	...
		Bhur	2 8 0	1 12 0	714	6,077	12,419 12 0	...
	III.	Goind	5 4 0	...	...	...	...	...
		Dumat and matiyar,	4 0 0	2 0 0	210	458	1,756 0 0	...
		Bhur	2 0 0	1 6 0	220	1,815	2,935 10 0	...
	IV.	Goind	Nil	...	...	...	...	...
		Dumat and matiyar,	4 0 0	1 8 0	...	12	18 0 0	...
		Bhur	1 8 0	1 0 0	3	165	169 8 0	...
	Total		...	...	9,432	19,204	84,767 6 0	43,350 1 8
BANGAR.	I.	Goind	7 0 0	...	...	...	...	...
		Dumat and matiyar,	5 0 0	3 0 0	7,425	11,229	70,812 0 0	...
		Bhur	3 0 0	2 0 0	1,136	4,877	13,162 0 0	...
	II.	Goind	5 14 0	...	...	...	...	...
		Dumat and matiyar,	5 0 0	2 8 0	5,377	9,684	51,095 0 0	...
		Bhur	2 8 0	1 12 0	1,256	8,593	18,177 12 0	...
	III.	Goind	5 10 0	...	...	...	...	...
		Dumat and matiyar,	4 0 0	2 0 0	696	474	3,732 0 0	...
		Bhur	2 0 0	1 6 0	532	1,651	3,334 2 0	...
	Total		...	...	16,422	36,508	1,60,312 14 0	79,306 13 2
SARA.	I.	Goind	7 8 0	...	...	...	...	...
		Dumat and matiyar,	5 0 0	3 0 0	7,736	6,379	57,817 0 0	...
		Bhur	3 0 0	2 0 0	19	662	1,897 0 0	...
	II.	Goind	6 8 0	...	...	...	...	...
		Dumat and matiyar,	5 0 0	2 8 0	6,249	5,123	44,052 8 0	...
		Bhur	2 8 0	1 12 0	323	1,968	4,251 8 0	...
	III.	Goind	6 0 0	...	...	...	...	...
		Dumat and matiyar,	4 0 0	2 0 0	432	155	2,058 0 0	...
		Bhur	2 0 0	1 6 0	200	1,193	2,040 6 0	...
	Total		...	...	15,131	15,490	1,12,116 6 0	57,302 3 10

STATEMENT No. X.

Cultivated area in acres and rental—(continued).

Pargana.	Class of village.	Description of soil. Kind.	Rent per acre.		Total area.		Rental.	Government demand.
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.		
							Rs. a. p.	Rs. a. p.
GOPANAU.	I.	Goind ...	6 14 0	...	...	...	...	...
		Dumat and matiyar, ...	5 0 0	3 0 0	18,080	29,240	1 78,129 0 0	...
		Bhur ...	3 0 0	2 0 0	836	7,191	16,890 0 0	...
	II.	Goind ...	6 2 0	...	...	...	...	...
		Dumat and matiyar, ...	5 0 0	2 8 0	6,986	14,240	70,530 0 0	...
		Bhur ...	2 8 0	1 12 0	914	11,816	23,038 0 0	...
	III.	Goind ...	5 12 0	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	2 0 0	572	1,455	5,198 0 0	...
		Bhur ...	2 0 0	1 6 0	183	8,310	11,833 8 0	...
	IV.	Goind ...	Nil	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	1 8 0	255	966	2,469 0 0	...
		Bhur ...	1 8 0	1 0 0	122	7,097	7,980 0 0	...
		Total ...	...	...	27,978	80,346	3,15,358 8 0	1,56,119 3 0
BILGRAM.	I.	Goind ...	8 8 0	...	...	...	...	...
		Dumat and matiyar, ...	6 0 0	4 0 0	1,650	2,861	21,344 0 0	...
		Bhur ...	3 8 0	2 0 0	70	442	1,160 8 0	...
	II.	Goind ...	7 8 0	...	26	...	187 8 0	...
		Dumat and matiyar, ...	5 0 0	3 0 0	7,884	11,802	74,826 0 0	...
		Bhur ...	2 12 0	1 10 0	976	7,129	14,268 10 0	...
	III.	Goind ...	6 8 0	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	2 0 0	1,472	2,354	10,596 0 0	...
		Bhur ...	2 4 0	1 8 0	382	4,377	7,425 0 0	...
	IV.	Goind ...	Nil	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	1 8 0	42	216	492 0 0	...
		Bhur ...	1 12 0	1 6 0	10	2,084	2,883 0 0	...
		Total ...	...	...	12,520	31,265	1,33,182 10 0	73,467 6 0
MALAWAN.	I.	Goind ...	9 8 0	...	...	...	...	...
		Dumat and matiyar, ...	6 0 0	4 0 0	7,420	6,222	69,408 0 0	...
		Bhur ...	3 8 0	2 4 0	415	1,627	5,113 4 0	...
	II.	Goind ...	8 8 0	...	...	...	...	...
		Dumat and matiyar, ...	5 0 0	3 0 0	11,009	10,647	86,686 0 0	...
		Bhur ...	3 0 0	1 14 0	918	7,809	17,395 14 0	...
	III.	Goind ...	7 0 0	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	2 0 0	1,112	2,052	8,552 0 0	...
		Bhur ...	2 12 0	1 12 0	122	1,796	3,478 8 0	...
	IV.	Goind ...	...	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	1 8 0	303	572	2,070 0 0	...
		Bhur ...	2 6 0	1 8 0	35	1,072	1,078 0 0	...
		Total ...	...	...	21,334	31,697	1,94,381 10 0	95,037 3 0

STATEMENT No. X.

Cultivated area in acres and rental—(continued).

	Pargana.	Class of vil- lage.	Description of soil.	Rent per acre.		Total area.		Rental.	Government demand.
				Irrigated.	Unirrigated.	Irrigated.	Unirrigated.		
KACHHANDAW.			I. Goind	8 8 0	...	...	...	Rs. a. p.	Rs. a. p.
			Dumat and matiyar,	6 0 0	4 0 0	2,485	2,928	26,622 0 0	...
			Bhur	3 0 0	2 0 0	25	483	1,041 0 0	...
			II. Goind	7 0 0	...	...	...	...	...
			Dumat and matiyar,	5 0 0	3 0 0	4,553	5,187	38,176 0 0	...
			Bhur	3 0 0	1 12 0	120	1,259	2,563 4 0	...
			III. Goind	5 8 0	...	...	...	...	...
			Dumat and matiyar,	4 0 0	2 0 0	38	149	450 0 0	...
			Bhur	2 8 0	1 10 0	...	5	8 2 0	...
			Total	...	...	7,221	9,961	68,860 6 0	27,782 9 0
SANDI.			I. Goind	7 8 0	...	...	...	...	...
			Dumat and matiyar,	6 0 0	4 0 0	3,979	24,052	1,20,082 0 0	...
			Bhur	3 0 0	1 12 0	124	1,447	2,904 4 0	...
			II. Goind	6 8 0	...	...	...	...	...
			Dumat and matiyar,	5 0 0	3 0 0	5,528	18,054	81,802 0 0	...
			Bhur	3 0 0	1 10 0	288	5,260	9,411 8 0	...
			III. Goind	5 4 0	...	...	...	...	...
			Dumat and matiyar,	4 0 0	2 0 0	786	3,348	9,840 0 0	...
			Bhur	2 4 0	1 6 0	127	2,361	3,532 2 0	...
			IV. Goind	...	...	...	...	...	...
			Dumat and matiyar,	4 0 0	1 8 0	45	404	786 0 0	...
			Bhur	1 8 0	1 4 0	6	692	874 0 0	...
			Total	...	...	10,883	55,618	2,29,231 14 0	1,18,303 15 0
KATARI.			I. Goind	6 12 0	...	...	...	...	...
			Dumat and matiyar,	6 0 0	4 0 0	425	4,165	19,210 0 0	...
			Bhur	3 0 0	2 0 0	15	208	451 0 0	...
			II. Goind	5 12 0	...	...	...	...	...
			Dumat and matiyar,	5 0 0	3 0 0	5,228	24,059	98,292 0 0	...
			Bhur	3 0 0	1 12 0	137	2,176	4,219 0 0	...
			III. Goind	4 12 0	...	...	...	...	...
			Dumat and matiyar,	4 0 0	2 0 0	362	1,670	4,788 0 0	...
			Bhur	2 8 0	1 10 0	3	249	412 2 0	...
			IV. Goind	...	...	...	...	...	...
			Dumat and matiyar,	...	...	...	...	...	...
			Bhur	...	...	...	...	...	...
			Total	...	...	6,165	82,522	1,27,372 2 0	57,022 0 0

STATEMENT No. X.

Cultivated area in acres and rental—(continued).

Pargana.	Class of village.	Description of soil. Kind.	Rent per acre.		Total area.		Rental.	Government demand.
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.		
							Rs. a. p.	Rs. a. p.
BARWAN.	I.	Goind	6 8 0	...	...	...	...	...
		Dumat and matiyar,	5 0 0	3 0 0	839	799	6,592 0 0	...
		Bhur	3 0 0	2 0 0	18	24	102 0 0	...
	II.	Goind	5 12 0	2 8 0	37	...	212 12 0	...
		Dumat and matiyar,	4 8 0	2 8 0	5,754	5,153	38,775 8 0	...
		Bhur	2 6 0	1 8 0	270	3,113	5,310 12 0	...
	III.	Goind	5 0 0	...	10	...	50 0 0	...
		Dumat and matiyar,	4 0 0	2 0 0	743	1,040	5,052 0 0	...
		Bhur	1 13 0	1 6 0	23	1,794	2,508 7 0	...
	IV.	Goind	...	...	...	...	...	...
		Dumat and matiyar,	4 0 0	1 8 0	96	290	819 0 0	...
		Bhur	1 10 0	1 2 0	5	955	1,082 8 0	...
		Total	...	...	7,725	13,168	60,504 15 0	24,536 0 0
PALI.	I.	Goind	7 8 0	...	60	...	450 0 0	...
		Dumat and matiyar,	6 0 0	4 0 0	173	...	3,350 0 0	...
		Bhur	3 8 0	2 0 0	19	174	414 8 0	...
	II.	Goind	6 8 0	...	123	...	799 8 0	...
		Dumat and matiyar,	5 0 0	3 0 0	4,701	5,307	39,126 0 0	...
		Bhur	2 8 0	1 10 0	679	6,083	11,582 6 0	...
	III.	Goind	5 12 0	...	10	...	57 8 0	...
		Dumat and matiyar,	4 0 0	2 0 0	1,335	2,583	10,508 0 0	...
		Bhur	1 14 0	1 7 0	249	5,518	8,399 0 0	...
	IV.	Goind	...	...	...	...	...	...
		Dumat and matiyar,	4 0 0	1 8 0	143	38	1,142 0 0	...
		Bhur	1 10 0	1 2 0	66	864	1,079 4 0	...
		Total	...	...	8,058	21,487	77,206 2 0	33,468 0 0
PACHROHA.	I.	Goind	7 8 0	...	40	...	300 0 0	...
		Dumat and matiyar,	6 0 0	4 0 0	1,933	1,214	16,154 0 0	...
		Bhur	3 0 0	1 12 0	18	343	654 4 0	...
	II.	Goind	5 8 0	...	...	...	...	...
		Dumat and matiyar,	4 8 0	2 8 0	3,940	3,868	27,400 0 0	...
		Bhur	2 6 0	1 8 0	1,050	4,012	8,511 12 0	...
	III.	Goind	5 8 0	...	...	...	...	...
		Dumat and matiyar,	4 0 0	2 0 0	4,015	4,810	25,680 0 0	...
		Bhur	1 10 0	1 5 0	1,618	7,667	12,692 0 0	...
	IV.	Goind	...	...	...	...	...	...
		Dumat and matiyar,	4 0 0	1 8 0	757	1,783	5,702 8 0	...
		Bhur	1 6 0	1 0 0	431	4,862	5,454 10 0	...
		Total	...	...	13,802	28,559	1,02,849 5 0	44,284 2 6

STATEMENT No. X.

Cultivated area in acres and rental—(continued).

Pargana.	Class of village.	Description of soil. Kind.	Rent per acre.		Total area.		Rental.	Government demand.
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.		
							Rs. a. p.	Rs. a. p.
SARWANAGAR.	I.	Goind ...	7 8 0	...	285	...	2,137 8 0	...
		Dumat and matiyar, ...	5 0 0	3 0 0	1,925	2,740	17,845 0 0	...
		Bhur ...	3 0 0	2 0 0	26	190	458 0 0	...
	II.	Goind ...	6 8 0	...	145	...	942 8 0	...
		Dumat and matiyar, ...	5 0 0	2 8 0	1,596	2,228	13,550 0 0	...
		Bhur ...	2 8 0	1 8 0	209	2,081	3,644 0 0	...
	III.	Goind ...	5 0 0	...	20	...	100 0 0	...
		Dumat and matiyar ...	4 0 0	2 0 0	625	651	3,802 0 0	...
		Bhur ...	1 12 0	1 7 0	72	710	1,146 10 0	...
	Total ...		...	...	4,903	3,600	43,625 10 0	21,911 0 0
SHAHNAD.	I.	Goind ...	9 8 0	...	660	...	6,270 0 0	...
		Dumat and matiyar, ...	6 0 0	4 0 0	4,723	7,285	57,448 0 0	...
		Bhur ...	3 4 0	2 2 0	47	48	254 12 0	...
	II.	Goind ...	7 8 0	...	1,646	...	12,345 0 0	...
		Dumat and matiyar, ...	5 0 0	2 8 0	12,757	15,133	1,01,617 8 0	...
		Bhur ...	2 10 0	1 12 0	379	3,784	7,616 14 0	...
	III.	Goind ...	6 0 0	...	10	...	60 0 0	...
		Dumat and matiyar, ...	4 0 0	2 0 0	1,064	1,250	6,756 0 0	...
		Bhur ...	2 0 0	1 10 0	192	1,348	3,378 14 0	...
	IV.	Goind ...	...	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	1 8 0	80	160	560 0 0	...
		Bhur ...	1 12 0	1 4 0	29	646	858 14 0	...
	Total ...		...	...	21,587	30,149	1,97,195 4 0	88,476 5 4
ALAMNAGAR.	I.	Goind ...	7 8 0	...	307	...	2,302 8 0	...
		Dumat and matiyar, ...	5 0 0	3 0 0	3,117	1,124	18,957 0 0	...
		Bhur ...	3 0 0	2 0 0	9	3	33 0 0	...
	II.	Goind ...	6 8 0	...	325	...	2,112 8 0	...
		Dumat and matiyar, ...	5 0 0	2 8 0	3,571	3,819	27,432 8 0	...
		Bhur ...	2 8 0	1 8 0	4	2	13 0 0	...
	III.	Goind ...	...	...	...	...	...	...
		Dumat and matiyar, ...	4 0 0	2 0 0	7	140	320 0 0	...
		Bhur ...	2 0 0	1 8 0	...	...	...	...
	Total ...		...	...	7,340	5,094	51,170 8 0	22,098 0 0

STATEMENT No. X.

Cultivated area in acres and rental—(concluded).

Pargana.	Description of soil.		Rent per acre.		Total area.		Rental.	Government demand.
	Class of vil- lage.	Kind.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.		
PIHANI PANDARYA.			Rs. a. p.	Rs. a. p.			Rs. a. p.	Rs. a. p.
	I.	Goind	6 8 0	...	50	...	325 0 0	...
		Dumat and matiyar,	5 0 0	3 0 0	469	386	3,503 0 0	...
		Bhur	3 0 0	2 0 0	...	...	...	...
	II.	Goind	5 12 0	...	608	...	3,496 0 0	...
		Dumat and matiyar,	5 0 0	2 8 0	6,999	11,766	64,410 0 0	...
		Bhur	2 4 0	1 6 0	24	436	653 8 0	...
	III.	Goind	5 0 0	...	25	...	125 0 0	...
		Dumat and matiyar,	4 0 0	2 0 0	1,059	3,176	10,588 0 0	...
		Bhur	1 13 0	1 6 0	28	1,089	1,548 2 0	...
	IV.	Goind	...	...	...	...	...	...
		Dumat and matiyar,	14 0 0	1 8 0	71	1,071	1,890 8 0	...
		Bhur	1 10 0	1 2 0	...	142	169 12 0	...
Total		...	...	9,333	18,066	86,698 14 0	49,961 2 8	
MANERNAGAR.	I.	Goind	7 8 0	...	75	...	562 8 0	...
		Dumat and matiyar,	5 0 0	3 0 0	699	717	5,646 0 0	...
		Bhur	2 0 0	2 0 0	...	...	...	...
	II.	Goind	6 8 0	...	162	...	1,053 0 0	...
		Dumat and matiyar,	5 0 0	2 8 0	1,435	2,445	13,287 8 0	...
		Bhur	2 8 0	1 8 0	15	104	193 0 0	...
	III.	Goind	5 0 0	...	...	...	...	...
		Dumat and matiyar,	4 0 0	2 8 0	116	292	1,194 0 0	...
		Bhur	2 0 0	1 10 0	...	...	...	...
	Total		...	...	2,502	3,558	21,936 8 0	10,549 0 0

NOTE.—A few villages are now found in different classes from those originally fixed hence the details of this statement do not in every case agree with the statement at para. 188.

W. BLENNERHASSETT,

Assistant Commissioner.

RESOLUTION—No. 3151R. OF 1880.

ODDH REVENUE DEPARTMENT.

Dated Allahabad, the 3rd December, 1880.

READ—

Report on the revision of the Settlement of the Hardoi district.

ORDER.—The regular settlement of the district of Hardoi was effected by Mr. E. O. Bradford. A report on it was drawn up by Mr. A. H. Harington, C.S., (who succeeded Mr. Bradford as Settlement Officer, on that officer's retirement from the service) in 1872. Under circumstances, however, which will be mentioned hereafter, very considerable revision of Mr. Bradford's assessments became necessary, and the chapter describing in detail the method in which the assessment was first made, and that in which it was revised, was written by Mr. W. Blennerhassett, C.S., the officer who carried out the revision. Mr. Blennerhassett's report was forwarded to Government in 1877, and was considered by the Lieutenant-Governor in that year; but the publication of His Honor's comments was unavoidably postponed in consequence not only of the numerous discrepancies between the figures in the body of the report and those in the appendices, but because the descriptive, historical, survey, judicial and miscellaneous sections of the report, for which Mr. Harington was responsible, were not forthcoming, and because it was necessary that these should be obtained, and the whole formed into a properly arranged report on the settlement as a whole. The absence, on furlough, of Messrs. Harington and Blennerhassett, and their subsequent employment in districts other than Hardoi, caused a delay much to be regretted in the compilation and submission of the complete report. This was at length received on the 18th September last, and will now be dealt with.

2. The descriptive and historical sections are the work of Mr. C. McMinn, C.S., late Assistant Settlement Officer of Hardoi, and were written by him for the Oudh Gazetteer; the second chapter, which contains an account

of all the parganas, towns and important villages in the district, is also extracted from the Oudh Gazetteer, to which it was contributed by Mr. A. H. Harington; Mr. Harington has also contributed the chapters on demarcation and survey, preparation of records, and judicial work and the notice of officers; whilst Mr. Blennerhassett is the author of that on the regular assessment and its revision. The observations of Government will be mainly confined to the chapter on assessment.

3. The district is one of the largest in Oudh. Its area according to the revenue survey is 2,286 square miles or 1,463,274 acres. The field survey made it 3,840 acres more. The difference is only three-quarters per cent. The returns of the field survey as to the area under cultivation and culturable receive similar support from those of the revenue survey. Fifty-seven and a half per cent. of the area is under cultivation; twenty-four per cent. is culturable, but not cultivated. The great extension of cultivation which is possible in this district might have been reasonably expected to give it an elasticity in bearing an enhanced revenue, which many other districts do not share. The proportion of culturable lands in the adjoining districts is, in Lucknow 20, in Unao 19, in Sitapur 20. The character of these waste lands is, however, evidently very different. In the northern parganas, it is a bush-jungle with excellent soil; in the eastern, sandy downs with a scanty herbage. The area covered by jhils and tanks, ($5\frac{1}{2}$ per cent. of the whole), is below the average, and the district has the least wood of any in the province. In irrigation it compares unfavorably with its southern neighbours. The percentage of cultivation irrigated is, in Lucknow 43, in Unao 46, in Sitapur 17, in Hardoi 30.

4. The soils were classed as *dumat*, *matyâr* and *bhûr*, irrigated and unirrigated respectively. In the Shahabad tahsil, the manured (*goind*) was separately demarcated. The returns show a most exceptional preponderance of the sandiest soils, no less than 27 per cent. of the whole area under cultivation consists of *bhûr*.

Hardoi is thus, for an Oudh district, unusually sandy, bare and dry.

5. Mr. Bradford had been specially occupied in survey operations as the head of the demarcation department, and there is evidence that in the inspection and check of the details of the survey he was more careful and painstaking than, perhaps, settlement officers in Oudh generally were. It was not found necessary at the revision of his actual assessments to make any revision of the statistics of his survey.

6. The district is well-peopled, its population is 406 to the square mile. The land is more in the hands of zamindari communities than any other part of Oudh, nineteen per cent. only of its villages are held by talukdars, the communities are much subdivided. There is an average of 14 coparceners in each zamindari village; among the tenantry there is an exceptionally small proportion of the Kurmis and Muraos,* who introduce the highest agriculture and the highest rents.

* In Unao ...	15	per cent.
" Lucknow ...	11	ditto.
" Bara Banki, ...	17	ditto.
" Sitapur ...	9	ditto.
" Hardoi ...	8	ditto.

7. Rents in this district are, for the most part, cash-rents. But in the whole tahsil of Sandila, on the south-east, roughly a fourth of the district, the part in which Mr. Bradford began his assessment, and in part of the large pargana of Gopamau, in tahsil Hardoi, grain rents prevail. In the middle parganas of Sandi, Bangar, Báwan and Piháni, the inferior lands pay in kind: the custom of grain rents is not wholly determined by the preponderance of the poor and uncertain bhúr in the village soils; for while bhúr no doubt prevails much more in the tahsils of Sandila and Hardoi than in those of Bilgrám and Shahabad, the parganas of Bangar and Báwan, in which all but the inferior lands are on cash rent, have the highest percentage of bhúr in the district, and the parganas of Sandi and Piháni, which are coupled with them in this respect, have the lowest. In tahsil Sandila the custom

in grain-rents is described as an equal division of the crop between landlord and tenant. In the rest of the district the rates of division are said to vary through all the proportions from one-half to one-eighth as the landlord's share, the lower rates being applied to lands which are nearly worthless, and whose produce is almost nominal.

8. Mr. Blennerhassett mentions the singular circumstance that he found cash-rents, where they were imposed for special crops in grain-rented villages, were higher than for similar lands in cash-rented villages. His explanation that in grain-rented villages, the rents being based on actuals and not on averages, the landlord demands a rent based on actual produce for the richer as well as the poorer grains, is ingenious and probably sound. It would be interesting to know, however, whether these rent-rates bear any relation to the "nakshi" rents of Kheri, in being maxima which are liable to reduction if the crop is seriously affected.

9. Mr. Blennerhassett has little to say about the earlier condition of his district. The officer (Mr. W. C. Capper, C. S.,) who made the summary assessment, has left an interesting record, written when he was Officiating Financial Commissioner in 1869, of his experience. "Owing to the turbulence of the Rajput clans and perhaps the oppression of the Government officials, we found this territory at annexation much devastated, and considerable tracts of good arable land uncultivated, though showing signs of previous cultivation. These, covered with jungle, were used as places of refuge by the clans, when they determined to oppose or evade the Government officials. The revenue demand, fixed in 1856, was necessarily low, and the proprietors who have paid that rent, and have meanwhile reclaimed a large area, have enjoyed more than their share of the gross assets, and would doubtless now feel the levy of a $51\frac{1}{4}$ per cent. of the real assets."

10. The proprietary clans who own the greater part of Hardoi, were singular even in Oudh under native rule

for their lawless and irregular life. Not only did they take to the jungles and tire out the chakladar whenever he demanded a revenue such as the land could well have borne, but they had sources of income independent of the land which are now in part or wholly closed. Mr. Bradford mentions that many of the clans had handsome profits from their "chouth," (a fourth of what their village Pasis stole across the Ganges,) and military service in the regiments of the Company and the King, gave subsistence to hundreds of stalwart Rajpúts and Patháns of the zamindari stocks.

11. Notwithstanding the limitation of their means, and the novelty of fixed and punctual payments which followed the introduction of British Government, the zamindars of the district entered a period of prosperity. "A great impetus was given to agriculture by many persons turning their attention to it who had lost all other employment. The summary Government demand was moderate. Prices were high. Trade was more than usually active. Land which had long lain fallow returned good crops, a cycle of good seasons predominated." At this point the survey and assessment of the district took place.

12. Mr. Bradford's description of his method of assessment is reproduced in his own words in paragraphs 166 to 231 of the report. The description is not very clear or methodical. He determined to make rent the basis of his assessment whether paid in money or in kind. It is difficult to conceive what else could have been the basis of his valuation. The assessment was commenced, as has been noticed, in the grain-rented tahsil of Sandíla, and Mr. Bradford's first efforts appear to have been to determine average produce. The end of what is generally described as much experiment, enquiry, examination of village papers, and consultation with other officers was that he estimated the average yield of rabi crops in good land at 18 maunds pukka per acre, of middling land at 14 maunds, and of indifferent land at 8. It was also settled

that 4 maunds an acre, all round, might be taken to be the produce of the kharif crops: looking to the prices-current of the last ten years, 35 seers for the rupee for rabi crops, and 45 seers for the rupee for kharif crops, were fixed as moderate price rates for converting the produce into money value.

13. It is to be regretted that Mr. Bradford did not give the details of these experiments and enquiries. The only sample of them which occurs in the report, crops up incidentally in para. 182. It is the record of a series of experiments as to the yield of wheat and barley, but conducted in a year of such abnormal winter rain, that irrigated crops were under a positive disadvantage, and the results are such a perplexity of uselessness, that Mr. Bradford's object in inserting them is not apparent.

14. He was afterwards of opinion that 18 maunds per acre was too high an average to assume for the produce of the best land (and, if so, presumably 14 maunds in middling land), and that one-sixth would have been a fairer standard for the Government revenue. But he considered the price put upon the grains so low, that even if the estimate of the actual produce and of the share due to Government was rather high, there was margin left to keep it light in actual incidence.

15. The produce values so obtained were apparently then turned into rough rent-rates per acre for each description of soil.

16. The soil had been meanwhile carefully classed on the following principle:—Mr. Bradford found “nearly all depended on water,” and the classification was made in the survey and the assessment papers into 1 goind, *i.e.*, the highly manured and irrigated lands beside the homestead; 2 and 3 dúmat or matyár, irrigated and unirrigated; 4 and 5 bhúr irrigated and unirrigated. The good lands of the produce estimates corresponded to the goind of this classification; the middling lands to the irrigated dúmat, matyár and bhúr, and the inferior to the unirrigated soils.

17. But the produce value was only one means of ascertaining the landlord's assets in grain-rented lands: average rent-rates were compiled from the cash-rented lands. Even in tahsíl Sandíla, a large area of cultivation was held on cash-rents. Of the precise areas held on cash and grain-rents, respectively, in the different parts of the district, there is unfortunately no information. Mr. Blennerhassett says grain-rents "prevail" in this tahsíl; Mr. Bradford, in para. 9 of his letter dated 30th December, 1868, says about half the rents are money-rents. The area was, however, quite sufficient to permit valuable deductions. Mr. Bradford experienced, however, great difficulty in forming them. He asserts that there are in Hardoi no such understood rent-rates as are said to obtain in some of the districts across the Ganges. His Honor is not aware that the rent-rates of the North-Western Provinces settlement reports are "understood" rent-rates; that is, that in any considerable tract it is an "understood" thing a tenant shall pay Rs. 5 a bigha in goind or Re. 1 a bigha in unirrigable bhúr. The average rent-rates in different classes of soil are only deductions from a number of instances and approximations from which the varying circumstances of different villages constantly occasion more or less divergence in fact. The difficulties Mr. Bradford found are not peculiar to Hardoi. The low rates on the personal holdings of the proprietors, the zamindari muáfi, the favored rents of Thákurs and Brahmans, these are the natural exceptions to a rent at market value which are met with everywhere in the upper provinces. Travelling, however, from village to village and from "har" to "har," and conversing freely in the Hindi language, Mr. Bradford did succeed in compiling, in considerable variety, the rent-rates prevailing among tenants in the different classes of soil in villages of three classes. For he had divided villages also into good, middling, and bad, with occasionally a fourth class of very bad. He had probably in his mind some definite proportions of soil irrigation, manure or other agricultural advantage in his classification of villages. But these are not stated.

18. He had thus achieved a good deal of information as to rent-rates and value. He had worked out average produce value for grain-rented lands, and average rent-rates in cash-rented lands. His report, however, is sadly deficient in omitting to state *first*, the area from which the several rent-rates were deduced; *secondly*, the extent to which the cash-rates and the produce-rates were permitted to affect each other in the single series of rates finally fixed for each pargana. Mr. Bradford speaks of the necessity of a broad basis for rent-rates, but without details of the data from which they were compiled, a supervising authority can form no conception as to whether these data were or were not sufficient for the several deductions. Again, in the combination of the results obtained in cash-rented and grain-rented lands, respectively, there was a distinct danger. Mr. Bradford knew, and has admitted, that batai cultivation is slovenly, and that where it co-exists with cash-rents, it is usually confined to the poorer fields, which yield the more precarious crops. There is, therefore, the risk of being too severe on the whole area by applying to the grain-rented portions a cash rent-rate deduced from experience of the cash-rented portion. There is nothing to show how far the final rent-rates were modified upon this consideration.

19. The table in which these rates are exhibited, shows a very great variety on the best lands, very little in the inferior lands. Thus there are nine different rates for good land in villages of the first class in different parts of the district, but only two for middling land in the same class. This might in part be expected, for there are greater differences in good land than in middling, but so marked a cessation in variety suggests the fear that the rates on the inferior lands are rougher and less safe in their application than those on the better.

20. These criticisms have been called for since Mr. Bradford has been at the pains to describe this process and tabulate its results. They are nevertheless to a certain extent valueless. In the very next paragraph to

that which gives these *rent* rates, he proceeds to give a figured statement explanatory of the actual assessment, pargana by pargana. In this, without a word of explanation, the assessment is exhibited as based on a single *revenue* rate for irrigated and unirrigated land respectively for ten villages of each class in each pargana. The revenue rates, the basis of the assessment, are so far dependent on the rent-rates worked out as above, that they are ordinarily half the rent-rates so fixed for middling land, *dúmat* and *matyár*, irrigated and unirrigated. Thus the rent-rates reported in pargana Gondwa were fifteen in number, and were as follows :—

		Goind.	<i>Dámat-matyár.</i>		<i>Bhár.</i>	
			Irrigated.	Un-irrigated.	Irrigated.	Un-irrigated.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1st class villages	...	9 2 0	6 0 0	3 0 0	3 0 0	2 2 0
2nd ditto	...	8 2 0	5 0 0	3 0 0	2 8 0	1 14 0
3rd ditto	...	6 8 0	4 0 0	2 0 0	2 2 0	1 8 0

The revenue rates on which the actual assessment proceeded were :—

			Irrigated.	Unirrigated.
			Rs. a. p.	Rs. a. p.
1st class villages	...	...	3 0 0	1 8 0
2nd ditto	...	...	2 8 0	1 8 0
3rd ditto	...	...	2 0 0	1 0 0

Again, in Bangar the rent-rates reported were:—

		Goind.	<i>Dámat-matyár.</i>		<i>Bhár.</i>	
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1st class villages	...	7 0 0	5 0 0	3 0 0	3 0 0	2 0 0
2nd ditto	...	5 14 0	5 0 0	2 8 0	2 8 0	1 12 0
3rd ditto	...	5 10 0	4 0 0	2 0 0	2 0 0	1 6 0

The revenue rates employed in the actual calculations of assessment were:—

			Irrigated.	Unirrigated.
			Rs. a. p.	Rs. a. p.
1st class villages	...	...	2 8 0	1 8 0
2nd ditto	...	...	2 8 0	1 4 0
3rd ditto	...	...	2 0 0	1 0 0

21. An examination of the village assessment-statements showed that what was indicated by the general explanatory table was indeed the case, and that the actual valuations of the villages were based upon these revenue rates roughly raised or lowered as the settlement officer's judgment suggested on inspection. It was evident that wherever there was a preponderance of good or bad soil, there was imminent risk that the settlement officer's judgment, in roughly modifying the results of these rough rates, might be materially insufficient for the occasion. He furnished no statistics by which to test his judgment. His table showed that sometimes his assessments exceeded the valuations given by these rates, sometimes and on the whole they were less. But he gave no returns of the actual areas of the different kinds of soil in the several areas of assessment, and though cash rents prevailed in

the greater part of the district, there was no statement of the admitted rental of any pargana, much less any attempt to show what it would be when corrected for lands held rent-free or at privileged rates.

22. The land revenue of Hardoi according to the summary assessment was Rs. 10,16,712. It was raised by Mr. Bradford to Rs. 14,31,063, an increase of 41 per cent., which ranged from 8 per cent. in pargana Goudwa to 89 per cent. in pargana Alamnagar. He left the settlement, however, in this eminently unsatisfactory condition, that it was impossible to say on the statistics he had supplied, whether it was even generally fair, and if so, whether or not it was fairly distributed, and equally just to the owners in poor villages and to the State in good ones.

23. It was not long before the assessment was put to the rudest test. The Deputy Commissioner has mentioned that it was preceded by a cycle of favorable seasons. It was followed by a series of more or less disastrous harvests. The new demands came in force with the agricultural years of 1274-76 fasli (1867-69). In 1277 fasli floods injured the kharif in the low lying lands, and in 1278 fasli almost destroyed it in the river parganas. In 1279 fasli the kharif was a failure throughout the district, and especially in five parganas, there was a poor rabi, and much damage in four parganas from hail. In 1280 fasli the rabi crops suffered from want of rain. In 1281 fasli the kharif was scanty all over the district except in the river parganas, and the rabi crop was far below the average.

24. In 1873, the Commissioner not having yet reported the settlement for approval, the attention of His Honor, at that time Chief Commissioner of the Province, was attracted by the exceptional extent to which land was being transferred in this district. An enquiry was ordered, which it was proposed at first to limit to a small area. In a very short time, however, it was placed beyond doubt, that whether from calamities of season, or errors in

the original valuation, there was technical over-assessment in a large number of villages. The prominent defect of Mr. Bradford's system now came into clear relief. There was no information as to the actual assets of the villages, and therefore nothing to show where, how far, or why, the assessments varied from those assets. Measures had to be concerted for the systematic determination of the existing and normal assets before any satisfactory conclusion could be come to regarding the incidence of the revenue demand.

25. The detailed instructions issued to this end by the Commissioner, with the sanction of the Chief Commissioner, have been reproduced by Mr. Blennerbassett in paras. 236 to 241 of the report. In every village coming under examination, a statement of the actual rental was required in a form prescribed for cash-rents and grain-rents severally. In cash-rented villages an abstract was compiled from this rent-roll, showing the areas in the occupancy of the several castes of cultivators, and in privileged tenure of any sort, proprietary or under-proprietary, detailed into the classes of soil, irrigated and unirrigated, with the rents payable on them, and the incidence of these rents in the several soils. The result gave for example the actual rate of rent paid in the irrigated dumat by sir-holders, Brahmans, Thákurs, Kachhís, and "others." The rent-rates of "others" are very generally the full rates for their tenancies, and were an invaluable guide to the revising officer in deciding the rental possibilities of the village. In grain-rented villages, produce statistics were required, as far as possible, for five years, and translated into money at the actual prices of the village threshing floor. The entries of actual assets were carefully tested in the village inspection, and after they had been corrected, the deductions as to the actual rental value of the village compared with the current assessment.

26. The result has been a very material and wide spread reduction of the assessment. Of the 1,980 villages of the district, 791 came under revision, and the issue

has been the reduction of the district revenue from Rs. 14,22,690 (the amount at which it stood in the tauzi of the year, 1282 fasli, of revision) to Rs. 13,30,140.

27. The statement appended to para. 242 shows that the reductions were thus distributed:—

Pargana.	Summary jama.	Regular jama, i.e. land revenue of 1282 fasli, as per Tauzi.	Revised jama.	Amount of reduction on regular jama.	Percentage of reduction on regular jama.
	Rs.	Rs.	Rs.	Rs.	
Gundwa ...	97,039	1,05,035	93,064	11,961	11
Kalyānmal ...	41,569	46,334	42,003	4,331	9
Sandila ...	1,35,029	1,92,552	1,83,236	9,316	5
Bālamau ...	18,012	20,368	18,761	1,607	8
Tahsil Sandila ...	2,91,649	3,64,279	3,37,064	27,215	8
Mallānwān ...	69,209	1,02,178	95,037	7,141	7
Kachhandan ...	23,082	33,855	27,783	6,072	18
Bilgrām ...	55,677	75,922	73,467	2,455	3
Sāndi ...	1,03,321	1,23,537	1,18,304	5,233	4
Katiari ...	36,204	58,321	57,022	1,299	2
Tahsil Bilgrām ...	2,87,493	3,93,813	3,71,613	22,200	6
Bangar ...	51,132	85,747	79,307	6,440	7
Goparnau ...	1,08,618	1,74,676	1,56,119	18,557	11
Sara south ...	22,110	27,506	26,448	1,058	4
Bāwan ...	30,520	45,287	43,350	1,937	4
Barwan ...	18,560	28,267	24,536	3,731	13
Tahsil Hardoi ...	2,28,940	3,61,483	3,29,760	31,723	9
Pali ...	25,197	35,974	33,468	2,506	7
Pachhoha ...	25,337	46,268	44,284	1,984	4
Saromannagar ...	16,487	22,342	21,911	431	2
Shahabad ...	71,527	89,666	88,476	1,190	1
Sara north ...	23,683	32,302	30,855	1,447	4
Alamnagar ...	12,937	24,143	22,098	2,045	8
Mansurnagar ...	8,652	11,099	10,549	550	5
Pihāni ...	24,310	41,320	40,061	1,259	3
Tahsil Shahabad ...	2,08,630	3,03,114	2,91,702	11,412	4
GRAND TOTAL ...	10,16,712	14,22,689	13,30,139	92,550	7

28. The details of all proposed reductions were submitted, pargana by pargana, for the orders of His Honor (when Chief Commissioner), or of the Hon'ble J. Inglis, who for a time officiated in that capacity ; and the assessments now reported for final confirmation are those to which sanction was then accorded.

29. The entire reduction is seven per cent. on Mr. Bradford's assessment, as it stood at the date of revision. The amount of reduction varies in the different parganas. It is largest in the tahsils of Hardoi and Sandila, the tahsils in which there is the largest area of bhúr, and in which grain rents most prevail, least in the tahsils which were last under assessment. Mr. Blennerhassett thus states his general opinion on the assessment he had to revise. " Experience in the North-West Provinces has shown that assessments based on rates are in general favourable to good villages, but press heavily on poor villages. The assessment of Hardoi is no exception to this rule. Large villages with good lands throughout and extensive irrigation, with numerous resident tenants, and producing sugar and cotton, opium and tobacco, these villages are lightly assessed. Villages with a fair amount of advantages and disadvantages appear to be on the whole not unfairly, though rather tightly, assessed. Villages liable to floods appear to be generally over-assessed, and much of the western and southern parts of the district come under this head, as well as other villages where there are large jhíls. It is the small villages, with the worst description of soil with no houses, or at most one or two resident tenants, and therefore dependent on precarious cultivation by tenants of other villages, with no irrigation or next to none, villages overrun with deer, and producing little besides the coarser kharíf grains, where the over-assessment is most marked. There is no difficulty in showing where the rates used at regular settlement failed. By comparing the statements at paras. 187 and 188 it will be seen that with very few exceptions the revenue rates used were directly based on the rent-rates found applicable to dúmat and matyár

soils, and although a careful enquiry had proved that bhúr rent-rates were universally much lower than those of matyár and dúmat, yet no special bhúr revenue rates was fixed, the result being that bhúr villages were heavily over-assessed. In tahsíl Bilgrám, for the first time a bhúr rate is used. In the Shahabad tahsíl a bhúr rate is used, when necessary, the reported rates are departed from. It would appear that the more experience the settlement officer gained, the more he departed from the rates originally fixed by him."

30. The actual causes of over-assessment were in the main, two—omission to take count of a preponderance of bhúr, omission to take count of the liability to flood.

31. The heaviest and most general reduction in any pargana is in that of Kachhandan. It was inspected and assessed in 1866, a year of light rains. It is liable to severe floods, which make the kharíf crop always more or less hazardous, and the risks of the pargana were very greatly enhanced in 1868, when an embanked road was made across the pargana. This road in fact dammed the floods, and in the next few years grievous damage was done, before the Ganges and the authorities joined in making the necessary waterway.

32. In pargana Barwan the reduction is 13 per cent. and is spread over 50 of the 69 constituent villages. The pargana is a very bad one. It contains much inferior bhúr land, and is liable to be entirely submerged to a great depth by floods from three rivers.

33. In the chief pargana of the same tahsíl, Gopamau, the reduction is 11 per cent. Floods occur on the banks of the Gumti, but this is confined to comparatively a few villages, and the principal occasion of over-assessment lay in the worthless nature of much of the soil. There are large tracts of unirrigated bhúr. After a few years the land will not return the seed sown upon it, and must be laid fallow to recover strength. In the inferior

villages the dúmat is often little better than bhúr, and hardly deserves to be separately classed. It is in this pargana particularly that villages are met with, having so little water that they are liable to be ruined by a bad season, and need to be treated with the greatest care.

34. Pargana Gundwa is a pargana of an almost exactly similar character—sandy, dry and poor. The summary assessment was exceptionally high, and it has been found necessary to fix the demand at a sum four per cent. below that.

35. These examples, taken from the parganas in which the most material reductions have been given, are sufficient to show the causes, and in some manner the extent, of the mistakes, into which too implicit a reliance on rates led the first assessing officer. Mr. Blennerhassett has in his report given several painful instances from individual villages, but these errors have now been remedied. The assessment of 791 villages of the 1980 in the district has been thoroughly reconsidered on a basis of actual assets. In every village of the district in which any complaint has been made of the pressure of the revenue, the Deputy Commissioner has determined on the spot the existing rental, and had to satisfy the Commissioner and the Chief Commissioner of the soundness of his judgment, where the landlord's rent-roll was found to be incomplete.

36. Mr. Blennerhassett has given a table from the patwáris' papers of the supposed incidence of the Government demand in each pargana, but as the demand has been fixed throughout on a careful exploration and determination of the actual assets, a mere compilation from patwáris' papers is evidently not of much comparative value.

37. Of the 791 villages, the assessment of which was revised, no alteration whatever was made in the revenues of 155, and there is no reason to suppose that the assessment now anywhere exceeds half the actual assets.

38. The following statement tabulates a comparison of the revenue incidence since revision and the agricultural characteristics of the several parganas:—

Pargana.	Rate per acre of cultivation of revised demand.	Percentage of increase on summary demand.	Population per square mile.	Percentage of soil.			Percentage of irrigation.	Percentage of culturable in total area.
				Dumat.	Matyár.	Bhár.		
	Rs. a. p.							
Gundwa ...	1 10 8	4	406	57	7	36	23	21
Kalyánmal ...	1 9 11	1	395	68	12	20	25	20
Sandila ...	1 11 2	36	417	57	15	28	31	22
Bálauau ...	1 10 2	4	446	61	8	31	24	13
Tahsíl Sandila ...	1 10 10	15	413	59	13	29	28	21
Mallánwán ...	1 12 8	37	571	57	17	26	40	16
Kachhandan ...	1 9 9	20	445	63	26	11	42	23
Bilgrám ...	1 9 9	32	461	41	24	35	27	23
Sándi ...	1 12 2	15	413	46	38	16	16	20
Katiari ...	1 7 7	58	391	55	37	8	16	21
Tahsíl Bilgrám ...	1 10 9	29	465	50	29	20	26	20
Bangar ...	1 7 11	55	381	56	10	34	31	29
Gopaman ...	1 7 0	46	341	53	13	34	26	28
Sara south ...	1 14 6	19	389	84	7	9	54	38
Báwan ...	1 8 2	42	377	56	4	40	33	20
Barwan ...	1 2 8	32	362	42	28	30	37	24
Tahsíl Hardoi ...	1 7 6	44	361	57	10	32	31	28
Palih ...	1 2 1	33	385	40	13	46	27	24
Pachhoha ...	1 0 8	71	310	42	11	47	32	18
Saromannagar ...	1 9 11	33	446	41	34	24	36	26
Shahabad ...	1 11 4	24	516	61	26	13	41	22
Sara north ...	1 13 6	30	389	76	4	20	45	30
Alamnagar ...	1 12 5	70	258	87	13	...	59	49
Mansurnagar ...	1 11 10	22	242	73	25	2	41	46
Piháni ...	1 7 4	65	425	85	8	67	34	24
Tahsíl Shahabad...	1 7 3	40	391	56	18	25	38	27
GRAND TOTAL ...	1 9 1	30	406	56	18	26	30	24

This is the statement of the full revenue. Wherever the increase has been very great it will not be exacted all at once. The revenue demand will progress by instalments spread over periods varying from three to eleven years, according to circumstances. The revenue for the first year of the revised assessment is Rs. 25,177 short of the sum which will be reached at the close of the series of progression.

39. In the revision of the assessment, the principles of the original settlement were further departed from, with the approval of the Government of India, in exempting from assessment all waste lands not presently productive. Experience had shown that the anticipations of rapid progress were by no means realized, and that with the material increase of the revenue on existing assets the tax of prospective gains only tended to prevent advance.

40. There are discrepancies between the areas in Statement V.A., showing the result of the revised assessment, and those in Statement I., which gives the areas at the time of survey, and Statement V., explanatory of the first regular settlement. The difference is accounted for by the fact that in Statement V.A. are included the areas of certain villages transferred from the Farukhabad district after the completion of the field survey.

41. There is one other important matter in the report, which requires notice. It has been mentioned above that it was the frequency of transfers of land in this district which first attracted the Chief Commissioner's attention and led to the revision of the assessment, which has now been completed. The statistics, which were then before him, were supplied to him independently by the Commissioner and the Deputy Commissioner, but they differed so widely in details that there was some evident error in one or the other compilation. They were, however, specified for each pargana of the district. The only information Mr. Blennerhassett has given is a district total for each of the eight years from

1276 to 1283 fasli. It would have been interesting to know how far transfers had occurred in the parganas which have been given most relief. He expressed the opinion at the commencement of his work in 1873, that it was difficult to find a village in which the real cause of distress was any other than over-assessment, and he has reproduced in this report without comment the remark of a previous Deputy Commissioner that "the money borrowed during that year save a fraction was taken to pay the revenue and for no other purpose." Further on, he lays much stress on the expensive litigation at the time of settlement and the incompleteness and inequality with which the revenue assessed on a village was often distributed over component maháls.

42. Colonel MacAndrew, the present Commissioner, has in his review traversed the greater part of these opinions. He points out that it was impossible for a Deputy Commissioner to verify the general statement Mr. Blennerhassett has quoted, and that throughout the greater part of the settlement litigants were exempted from all stamp fees, and had to conduct their suits without the expensive assistance of pleaders.

43. Colonel Thompson, the Commissioner, in 1873, was of opinion, that though "no doubt transfers of land had been accelerated by the cost of litigation and the enhanced demand, the embarrassments of the zamindars were not wholly, or even to any great extent, caused by a heavy assessment," but to unthrifty management, careless expenditure, want of capital, and exorbitant interest on old debts.

44. In the entire absence of any statistical enquiry and information, it is impossible to say how far these several causes each led to the embarrassments of the Hardoi zamindars. But the absolute amount of their encumbrances is very grave. Assuming that sale, as is generally the case in small properties, is only the final stage of a series of mortgages, which really carries no consideration not already given, the sums raised by the

land-owners by mortgage on their properties, in the eight years amounted, according to Mr. Blennerhassett, to no less a sum than Rs. 27,85,776.

45. On this His Honor remarks, that the reduction which has brought the assessment certainly within half-assets, amounts to Rs. 92,550. The regular assessment of the tahsils of Sandila and Hardoi, in which it has been now found to exceed half-assets by nearly Rs. 60,000, came into force in November, 1867: that of tahsil Bilgrám, in which the reduction has been about Rs. 20,000, in November, 1868: that of tahsil Shahabad, in which the reduction was about Rs. 11,000, in November, 1869. In 1873 and 1874 remissions were given, which were equal to the reductions: in 1875 and 1876 the collections were for the most part made at the reduced assessment. Giving interest at 20 per cent. on the amount of the excess collections from the time of collection to November, 1877, the entire sum comes only to ten lakhs, thus:—

<i>Sandila and Hardoi.</i>		Rs.
Excess jama Rs. 60,000 for five years 1867-72 ...		3,00,000
Interest (nine years) @ 20 per cent. on 60,000, .		
for 1868, 1,20,000 for 1869, 3,00,000 for 1872,		
3,00,000 for 1873 to 1877 ...		4,20,000
<i>Bilgrám.</i>		
Excess jama 22,000 for four years 1868-72 ...		88,000
Interest similarly, eight years ...		1,14,400
<i>Shahabad.</i>		
Excess jama 11,000 for three years 1869-72, ...		33,000
Interest similarly, seven years ...		39,600
Total	...	9,95,000

This is only about a third of the entire reported debt. The amount, therefore, by which the regular assessment exceeded half the net assets of the proprietors, was not the principal and immediate cause of their indebtedness. His Honor, however, does not doubt that the increased assessment, and the rigidity of the British system of

administration have been the direct occasion of these grave encumbrances. The system expects of the owners of land the prescience and the prudence that will lead them to prepare in a good year for a bad one, and to lay by in a season of prosperity in view of a day of scarcity. The expectation is everywhere disappointed. In the older provinces, as well as in the newer, it finds no basis in the character of the zamindars. Whenever the times are happy, the surplus vanishes in a parade of marriage feasts and personal vanities; when the bad harvest comes there is no resource but the inexorable maháján. So long as the revenue system refuses to adjust itself to the character of the season, so long must debt and transfer be a necessary consequence of every unfavourable harvest. The time is not yet ripe for any sweeping change. The information at our command, our grasp of it, our means of manipulating it when gained are all too insufficient, and His Honor records with pain that he is still powerless to do more for the zamindars of the province than to ensure that the ordinary demand is no more than they can, with ordinary discretion, meet. It is impossible to witness the decadence of any class, proprietary or other, even were it due to the plainest improvidence and folly, without some compassion and regret. It may, indeed, be expected from the very nature of the British Government that it will encourage the rise and advancement of the classes accustomed to business habits, and prudent and steady courses. Just in so far is it unsuited to the brave but reckless natures, which gained and held predominance in generations of misrule. That this advance and regression must occur in some measure, is certain from the very conditions of the case. But it is a grave consideration whether British rule has not been introduced in forms and fashions which have unhappily exaggerated in effect its necessary action.

46. The Lieutenant-Governor is satisfied that the assessment, as revised, is certainly not more than a fair half-asset one, where the enhancement, as compared with that levied during the summary settlement, was

considerable, a portion of the full assessment has been foregone for a certain number of years varying according to the circumstances of each case, and the demand is, to repeat an expression used in a preceding paragraph, "no more than the revenue payer can, with ordinary discretion, meet." His Honor is therefore pleased to sanction, subject to the confirmation of the Governor-General in Council, the settlement made by Mr. Bradford, subject to the modifications subsequently made by Mr. Blennerhassett and approved by the Lieutenant-Governor and Chief Commissioner in his orders on the various pargana reports. The settlements will continue in force for 30 years from the date on which Mr. Bradford's assessments were enforced in each pargana, and until such later date as they may be revised.

47. Messrs. Harington and Blennerhassett have written an interesting report under special disadvantages, and the Lieutenant-Governor wishes to place on record his appreciation of the exceeding industry of Mr. Blennerhassett and his coadjutors, Sayyid Ghulam Haidar and Munshi Kalb Ali Khan in the execution of their laborious and delicate task in addition to their regular duties as district officers.

By order, &c.,

G. E. ERSKINE,

*Secy. to Govt., N.-W. P. and Oudh,
in the Oudh Rev. Dept.*

